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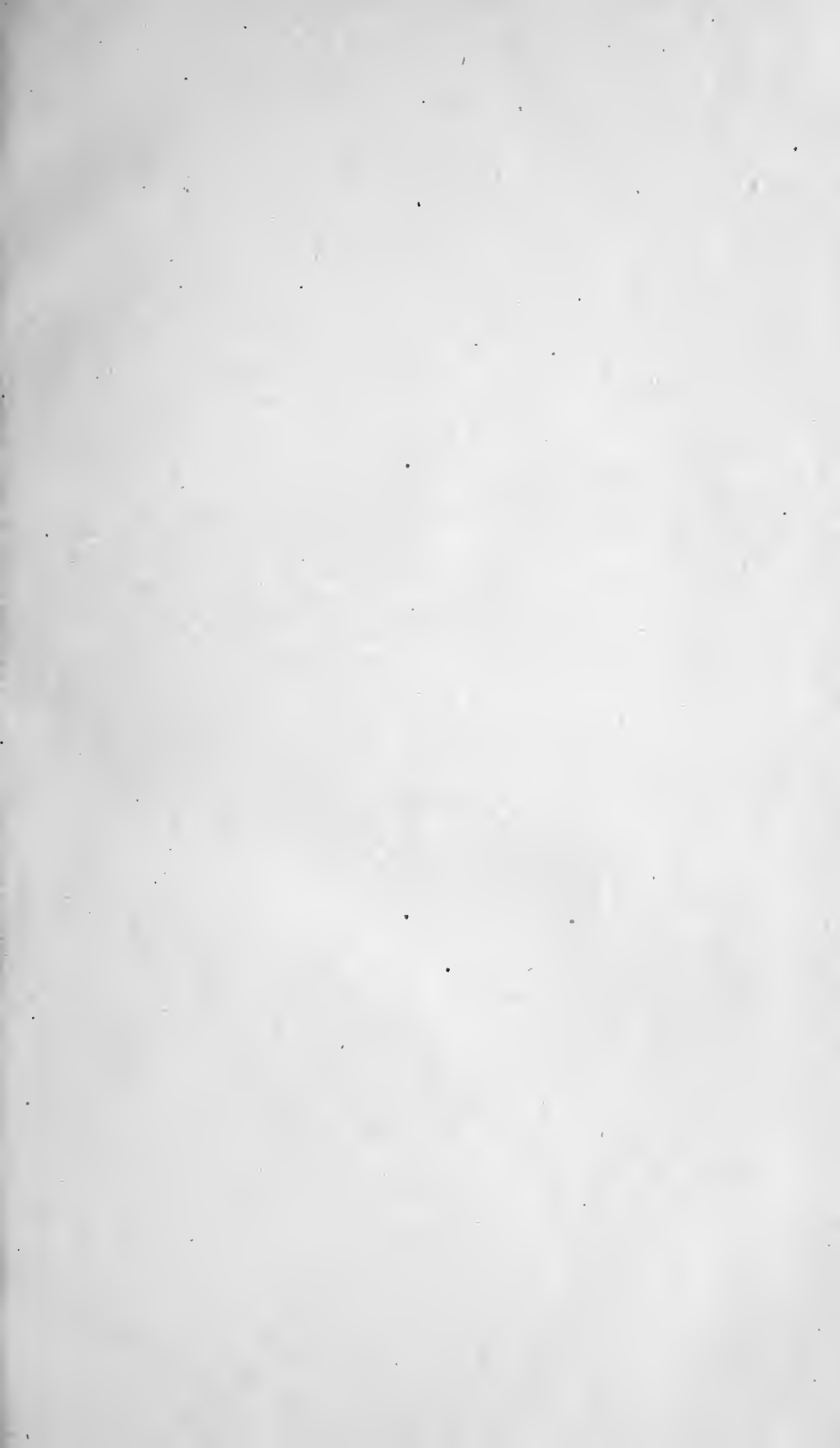
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# LATIN EXERCISES;

ADAPTED TO

ANDREWS AND STODDARD'S

LATIN GRAMMAR.

*Thomson*  
BY E. A. ANDREWS, LL. D.

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## P R E F A C E .

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THE following Exercises are designed to aid the student in acquiring a familiar, practical knowledge of the Latin grammar in all its departments, and to serve as a convenient introduction to Latin composition, both in prose and verse. They are so arranged as to correspond with the order in which the same subjects are treated in the Latin Grammar of Andrews and Stoddard.

The work commences with brief exercises relating to the division of Latin words into syllables, and their proper accentuation. A correct pronunciation of the language depends, in a great degree, on a perfect knowledge of these two particulars. The exercises in this department, though occupying the first place in the natural order of arrangement, can with propriety be omitted by the younger classes at the commencement of their Latin studies. For their use especially, the quantities of the penults of such Latin words as occur in the Grammar and Reader are carefully marked, and the paradigms are divided into syllables, and accented. By strict attention to these helps, they will avoid any serious risk of falling into habits of incorrect pronunciation in the commencement of their Latin course, and may safely omit the rules of syllabication, and the exercises designed to illustrate them, until they begin to review the Grammar. Whenever they enter upon this part of the Grammar and Exercises, however, they should thoroughly master every principle relating to it, before passing on to the other divisions of the work.

The exercises in etymology have exclusive reference to variations in the forms of words arising from declension, comparison, and conjugation. This department might have been greatly extended, had such enlargement been consistent with the limits necessarily prescribed to the work. Illustrations of some of the topics here omitted may be found in the etymological part of Andrews's First Latin Book.

The exercises in syntax are divided into two parts, in each of which the leading principle of that section of the Grammar which is proposed for illustration is quoted at length, while the subordinate remarks and exceptions are merely referred to by their numbers. These subordinate divisions of the Grammar should, however, be carefully perused, before entering upon the corresponding section of the Exercises.

In the First Part of the syntactical exercises, (pp. 21-34,) which contains only short sentences, designed to illustrate the more important principles of syntax, the rules are so arranged as to avoid the introduction of idioms not previously illustrated.

In the Second Part, the order of the sections and inferior divisions of the Grammar has been followed, and the number of examples in each case is proportioned, in some degree, to the difficulty or importance of the rule. To the examples illustrative of the rules are added others designed as exercises on the more important remarks and exceptions contained in each section. The exercises in this division of the work are divided into two classes. In the first class, the examples are arranged in parallel columns, in such a manner that the Latin nouns, adjectives, and verbs, that are to be employed in translating the English sentences into Latin, appear on the right of the page, in the form in which they are presented in the Lexicon. In preparing this class of exercises, the student is required to determine the requisite

W. M. V. 7 Nov. 2, 1917.

case of the noun or adjective, and the person, mood, &c., of the verb, and thus to construct the Latin sentence according to the principle of syntax under which the example occurs. In preparing exercises of this class, he is relieved from the labor of choosing the appropriate Latin words, and of arranging them in the proper Latin order, since this is already done in the column of Latin words on the right of the page. These examples, therefore, constitute an agreeable exercise in the etymology and syntax of the language, and at the same time serve to store the student's memory with a copious vocabulary of Latin words and phrases, so associated in his mind that they will easily recur to his recollection on reading or hearing the equivalent English terms. In addition also to the *copia verborum* thus supplied for future use, each sentence serves as an example of the proper mode of arranging words in Latin composition.

The second class of examples in this department of the Exercises consists of English sentences without the corresponding Latin words, but with notes designed to aid the student in his choice of words and phrases, and to lead him to the right construction. In preparing this class of exercises, the student will sometimes need the aid of a good English-Latin Lexicon, but should still rely, as far as possible, upon the stock of Latin words previously acquired.

The prosodial exercises will be found exceedingly useful, if studied in connection with the sections on prosody in the Grammar, immediately before entering on the perusal of the Latin poets. Without such introduction, much of the charm of Latin poetry is lost, since, like the poetry of other languages, its beauty depends in so great a degree upon the graceful harmony of its numbers. Such an introduction is quite indispensable to those who wish to cultivate the art of writing Latin verses — an art, as all experience has shown, of great utility in improving the taste, and in leading to a juster appreciation of the beauties of Latin poetry.

In the syntactic portion of the work, many of the most valuable materials were derived from Dr. Kenrick's Exercises; the prosodial exercises are taken from Bradley's Prosody, but adapted to the corresponding rules in Andrews and Stoddard's Grammar.

In regard to the mode of using this work, much must be left to the judgment of the teacher, who will of course be guided in this respect by a consideration of the age and attainments of the student. In general, the exercises in etymology and the shorter ones in syntax should be studied in connection with the first perusal of the Grammar, and the exercises in the Second Part of syntax should be connected with a thorough review of those portions of the Grammar to which they relate. In commencing the study of this work, it may be expedient, especially for students in the younger classes, to present written exercises; but subsequently, and especially in reviewing it, it is better that oral translations should be made from memory, with no other aid than a copy of the English sentences, which are to be translated into Latin. If this plan is faithfully pursued, English words and phrases will soon become permanently suggestive of the equivalent Latin expressions, and the student's mental vocabulary of Latin words will be rapidly enlarged.

The exercises in hexameter and pentameter verses can be commenced as soon as the student is familiar with the principal rules of prosody. With these exercises it may be found useful to connect the composition of what are called *nonsense* verses, or lines correctly constructed according to the rules of prosody, but without regard to the meaning of the words of which they are composed. In this way, an accurate knowledge of the mechanical structure of the verse may be acquired, after which the transition to the composition of *sense* verses will not be difficult.

*New Britain, Conn., September, 1854.*

# LATIN EXERCISES.

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## ORTHOËPY.

Divide and accent the following words:

§ 19. Nemo, eques, munus, timor, pauper, fœdus, cæcus, gigas, lucrum, agri, Cyclops, cochlis consules, homines, corpōra, optĭmus, urgētur, cupiditātes, amittĭtur, ambulācrum, Themistōcles, miserabilĭter, ædificatio, athlon.

§ 20. Perĭtus, amātus, audĭtus, Heraclĕa, Heracĭdes munerĭbus, venerabilis, frugalĭtas, Gaditānus, egregius, patricius, Agrippa, Euphrānor, Aglaspis, Atlantiādes, athlĕta.

§ 21. Genĕra, æquōra, erĭpi, domĭtus, Cybĕle, bibŭlus, belua, Pasiphaë, Pasithea, trahĭmus, vehĕmens, acrimonia, taceo, persuadeo, hæreo, facio, patientia, Palladium, sedeo, Mediolānum, doleo, morior, olea, oleaster, Adria, Trinacria, producĕre, munĕra, laurea, Eupōlis, volucrĭbus, publicus, publicatio.

§ 18, 4, & 22, B. Axis, Axōna, Ixĭon, exercĭtus, nullus, verbum, virtus, doctus, agnus, omnis, scripsi, pastor, longissĭmus, princĭpes, vespĕra, oblecto, colendus, arundĭnes, patribus, naphtha, Anacharsis.

§ 22, C. Lustratio, contemplor, contrarius, planctus, contemptor, arthriticus, exemptio.

§ 22. Aboleo, adōro, adĭgo, ambĭgo, circumeo, decĭdo, diluo, ebĭbo, elōquor, inaudax, inŭro, obo, obambŭlo, pereor, oererro, prædicō, præfĕro, profĕro, profluo, prodesse, prodĭgo,

redeo, redġgo, relġvo, subactus, subġtus, suborno,—rupi, cāpra, agricōla, millepġda, caprġpes, noctivāgus, centimānus, miserġcors, brevilōquens, superstes, ædifġco, maledġco, multimōdis, quomōdo, comġnus, propediem, quilġbet, alicġbi, præterea, sicġbi, quamōbrem.

Scientiā nulla res est præstantior. Obsequium amġcos, verġtas odium parit.

Ad Cæsārem Augustum delātum est, L. Cinnam insidias ei struġre. Cinnam ad se accersġvit, dimissisque omnġbus, indicium exposuit, adjġcit locum, socios, diem, ordinem insidiārū; et cū sua in eum beneficia plurġma commemorasset, pro quibus ille infandam cædem paravġrat, his verbis desiit: “Vitam tibi, Cinna, itġrum do, prius hosti, cū te in hostium meōrum castris invenġrim, nunc insidiatōri ac paricidæ. Ex hodierno die inter nos amicitia incipiat; et quā libenter ego tibi vitam do, tam libenter tu mihi eam debeas.” Post hæc, detūlit ei ultro consulātum, questus quod non audġret petġre; amicissġmum fidelissġmumque habuit. Heres illi solus fuit: et nullis ampliūs insidiis ab ullo petitus est, id clementiā consecūtus, quod antea severitāte frustrā quæsivġrit.

## ETYMOLOGY.

### PART I.

#### NOUNS.

The following questions are inserted as examples of exercises on the declensions.

What are the *terminations* of the several cases in the first declension in each number?—in the second declension?—in the third?—in the fourth?—in the fifth? What is the termination of the nom. sing. in the first declension?—nom. plur.?—gen. sing.?—gen. plur.?—dat. sing.?—dat. plur.?—acc. sing.?—acc. plur.?—voc. sing.?—voc. plur.?—abl. sing.?—abl. plur.?

Similar questions should be proposed in regard to the other declensions, varying their order, till each termination can be readily given



without reference to its connection ; after which promiscuous exercises on all the declensions can be introduced.

What is the root of *aula*? — *cura*? — *galea*? — *insŭla*? — *litĕra*? — *luscinia*? — *machĭna*? — *penna*? — *sagitta*? — *stella*? — *toga*?

What is the root of *animus*? — *clypeus*? — *corvus*? — *gladius*? — *numĕrus*? — *puer*? — *socer*? — *aper*? — *faber*? — *magister*? — *antrum*? — *bellum*? — *negotium*?

What is the root of *poĕma*? — *stemma*? — *ancĭle*? — *aquĭlo*? — *regio*? — *ferrŭgo*? — *formĭdo*? — *homo*? — *caro*? — *animāl*? — *Titan*? — *carcer*? — *mel*? — *agmen*? — *tibicen*? — *frater*? — *crater*? — *fc̄r*? — *hepar*? — *cor*? — *ebur*? — *piĕtas*? — *mas*? — *ales*? — *clades*? — *comes*? — *lebes*? — *miles*? — *seges*? — *obses*? — *Ceres*? — *classis*? — *cuspis*? — *sanguis*? — *lis*? — *mos*? — *custos*? — *bos*? — *fædus*? — *corpus*? — *palus*? — *virtus*? — *jus*? — *laus*? — *stirps*? — *dens*? — *forceps*? — *frons*? — *auceps*? — *cornix*? — *conjux*? — *lex*? — *apex*? — *senex*? — *nix*? — *nox*?

What is the root of *cantus*? — *currus*? — *exercĭtus*? — *veru*? — *fides*? — *spes*? — *facies*?

The student will perceive that the roots of many nouns and adjectives are not found in the nominative singular. For the purpose of supplying the true root, as well as for determining the declension, the termination of the genitive singular is given in the dictionary, since, in all the declensions, the root may be found by removing the termination of this case.

Give *aula*, dat. sing. ; *cura*, gen. plur. ; *galea*, acc. sing. ; *insŭla*, abl. plur. ; *litĕra*, acc. plur. ; *lusciniā*, abl. sing. ; *machĭna*, nom. plur. ; *penna*, gen. sing. ; *sagitta*, voc. plur. ; *stella*, dat. plur. ; *toga*, voc. sing.

Give *animus*, nom. plur. ; *clypeus*, voc. sing. ; *corvus*, abl. sing. ; *focus*, acc. sing. ; *gladius*, gen. plur. ; *lucus*, acc. plur. ; *numĕrus*, dat. plur. ; *oceānus*, dat. sing. ; *trochus*, dat. sing. ; *puer*, abl. sing. ; *Lucifer*, acc. sing. ; *socer*, gen. plur. ; *aper*, acc. plur. ; *auster*, dat. sing. ; *faber*, nom. plur. ; *liber*, abl. plur. ; *magister*, voc. sing. ; *onāger*, dat. plur. ; *Teucer*, abl. sing. ; *antrum*, acc. sing. ; *atrium*, nom. plur. ; *bellum*, acc. plur. ; *exemplum*, abl. plur. ; *negotium*, dat. sing. ; *saxum*, gen. plur. ; *Tullius*, voc. sing.

Give *poĕma*, abl. sing. ; *schema*, nom. plur. ; *stemma*, gen. plur. ; *epigramma*, gen. sing.

*Ancile*, dat. sing.; *mantile*, abl. sing.; *rete*, gen. plur. *ovile*, acc. plur.; *aquilo*, gen. sing.; *bubo*, acc. sing.; *regio*, acc. plur.; *oratio*, nom. plur.; *ratio*, gen. plur.; *latro*, abl. sing.; — *ferrugo*, dat. sing.; *formido*, acc. plur.; *grando*, gen. sing.; *origo*, gen. plur.; *virgo*, dat. plur.; *homo*, acc. sing.; *caro*, abl. sing.

*Animal*, nom. plur.; *vigil*, acc. sing.; *Titan*, dat. sing.; *Siren*, acc. plur.; *carcer*, dat. plur.; *calcar*, abl. sing.; *pulvinar*, nom. plur.; — *mel*, nom. plur.; — *agmen*, dat. sing.; *crimen*, nom. plur.; *carmen*, abl. plur.; *gramen*, abl. sing.

*Tibicen*, acc. sing.; — *mater*, nom. plur.; *frater*, abl. plur.; *accipiter*, acc. sing.; — *crater*, acc. plur.; — *far*, abl. sing.; *hepar*, dat. sing.; *cor*, nom. plur.; — *ebur*, abl. sing.

*Pietas*, acc. sing.; — *mas*, abl. plur.

*Ales*, gen. sing.; *clades*, acc. sing.; *crates*, dat. plur.; *comes*, gen. plur.; *ædes*, gen. plur.; *lebes*, nom. plur.; *miles*, acc. plur.; *vulpes*, dat. sing.; *pedes*, abl. sing.; *seges*, abl. plur.; — *obses*, nom. plur.; *heres*, acc. sing.; *Ceres*, abl. sing.; *æs*, dat. sing.

*Classis*, acc. sing.; *messis*, nom. plur.; *ovis*, gen. plur.; *pellis*, dat. sing.; *vitis*, acc. plur.; *sitis*, acc. sing.; *Aprilis*, abl. sing.; — *cinis*, dat. sing.; *cuspis*, acc. sing.; *sanguis*, abl. sing.; *lis*, nom. plur.; *Quiris*, gen. plur.

*Mos*, abl. plur.; *ros*, abl. sing.; *arbores*, acc. sing.; *dos*, acc. plur.; *sacerdos*, dat. plur.; — *custos*, nom. plur.; *bos*, acc. sing., dat. plur.

*Fædus*, nom. plur.; *corpus*, abl. sing.; *frigus*, dat. plur.; *munus*, acc. plur.; *nemus*, dat. sing.; *vulnus*, gen. plur.; *tempus*, acc. sing.; — *palus*, acc. sing.; *juventus*, abl. sing.; *virtus*, nom. plur.; *jus*, acc. plur.; *tellus*, acc. sing.; *laus*, abl. plur.; *sus*, dat. plur.

*Stirps*, abl. sing.; *dens*, nom. plur.; *mons*, dat. plur.; *cliens*, gen. plur.; *forceps*, acc. sing.; *frons*, foliage, acc. plur. *frons*, the forehead, nom. plur.; *auceps*, dat. sing.

*Cornix*, gen. sing.; *conjux*, dat. plur.; *crux*, dat. sing.; *lex*, acc. plur.; *nutrix*, acc. sing.; *frux*, abl. plur.; — *apex*, nom. plur.; *index*, abl. sing.; *pontifex*, acc. sing.; *supellex*, acc. sing.; *senex*, abl. plur.; *nix*, abl. sing.; *nox*, gen. plur., acc. plur.; *Thrax*, gen. plur.

*Cantus*, abl. sing.; *currus*, gen. sing.; *exercitus*, acc. plur.; *fluctus*, abl. plur.; *senatus*, dat. sing.; *lacus*, dat. plur.; *veru*, abl. sing.; *pecu*, abl. plur.; *fides*, abl. sing.; *spes*, nom. plur.; *facies*, gen. sing.

## ADJECTIVES.

Give *altus*, abl. sing. fem., nom. plur. neut., acc. plur. masc.; *fidus*, gen. plur. masc., acc. plur. fem., abl. plur.; *longus*, acc. sing. masc., abl. sing. masc., gen. plur. fem., acc. plur. neut.; *benignus*, voc. sing. masc.; *asper*, dat. sing. masc., nom. plur. neut., abl. sing. fem.

*Miser*, nom. sing. neut., nom. plur. fem.; *ager*, nom. plur. masc., acc. sing. fem., dat. sing. neut.; *sacer*, gen. plur. fem., acc. plur. masc., dat. sing. fem.; *alius*, nom. sing. neut.; *solus*, gen. sing.; *alter*, dat. sing.

*Alacer*, nom. sing. neut.; *celeber*, nom. plur. masc.; *paluster*, acc. sing. fem.; *saluber*, acc. plur. neut.; *terrester*, gen. plur.

*Brevis*, acc. sing. neut., abl. sing.; *dulcis*, nom. plur. masc., abl. plur.; *omnis*, nom. plur. neut., gen. plur.; *tres*, gen. plur., acc. plur. neut.; *altior*, dat. sing., acc. sing. neut., nom. plur. fem.; *felicior*, abl. sing., dat. plur., acc. plur. neut.; *gravior*, gen. plur.

*Audax*, dat. sing., nom. plur. neut., abl. plur.; *ingens*, acc. sing. neut., acc. plur. fem.; *hebes*, acc. sing. masc.; *dives*, abl. sing., gen. plur.; *deses*, nom. plur. masc.; *bipes*, acc. sing. masc.; *compos*, abl. sing.; *cælebs*, abl. sing.; *anceps*, nom. plur. masc., gen. plur.; *pauper*, gen. plur.; *senex*, gen. plur.; *concors*, dat. sing.; *vetus*, gen. plur.; *uber*, acc. plur. neut.; *volucer*, gen. plur.; *memor*, gen. plur.

What is the root of *arctus*? — its comparative? — its superlative? What is the root of *capax*? — its comparative? — its superlative? What is the root of *clemens*? — its comparative? — its superlative?

Compare *miser*, *saluber*, *pulcher*.

## PRONOUNS.

Give *ego*, acc. sing., abl. plur.; *tu*, dat. sing., acc. plur.; *sui*, abl. sing., gen. plur.

*Ille*, acc. sing. neut., gen. plur. fem.; *iste*, dat. sing., acc. plur. fem.; *hic*, abl. sing. fem., dat. plur.; *is*, dat. sing., dat. plur.; *istic*, abl. sing. neut.; *idem*, acc. sing. fem., abl. plur.; *ipse*, nom. sing. neut., nom. plur. masc.; *qui*, acc. sing. masc.,

acc. plur. neut. ; *quicunque*, abl. sing. fem., dat. plur. ; *quis*, abl. sing. neut., dat. plur. ; *quis*, acc. sing. neut. ; *quis nam*, acc. sing. masc. ; *nunquis*, acc. plur. neut. ; *cujas*, acc. sing. ; *siquis*, gen. sing., nom. plur. neut. ; *quisque*, nom. sing. neut. ; *unusquisque*, abl. sing. masc. ; *quilibet*, dat. sing. ; *quivis*, acc. sing. fem. ; *quidam*, gen. plur. fem. ; *meus*, voc. sing. masc. ; *noster*, dat. sing. neut.

## VERBS.

What are the personal terminations of the active voice ? — of the passive voice ? What are the terminations of the second and third roots in the first conjugation ? — second conjugation ? — third conjugation ? — fourth conjugation ? — Give the terminations of the parts formed from the first root in the first conjugation, active voice — passive voice — in the second conj. act. — pass. — in the third conj. act. — pass. — in the fourth conj. act. — pass.

Give the terminations of the parts formed from the second root — from the third root.

The student should be exercised on the terminations of verbs, in each conjugation, voice, mood, tense, person, and number, till he can give the required termination of any part, and, on the other hand, can decide readily where any given form is found.

Give the principal parts of the following verbs in both voices : —

*Laudo*, to praise ; *muto*, to change ; *voco*, to call ; *compleo*, to fill ; *moveo*, to move ; *terreo*, to terrify ; *duco*, to lead ; *mitto*, to send ; *jacio*, to throw ; *nutrio*, to nourish ; *punio*, to punish ; *vestio*, to clothe.

**NOTE.** *Do* is a sign of the present tense, *did* of the perfect indefinite, but when it denotes continued or customary action, of the imperfect. These auxiliaries are used especially in interrogations.

A sentence may be changed from the declarative to the interrogative form, by prefixing *an* or *num*, or by annexing the enclitic *ne* to the first word in the clause ; as, *audis*, thou hearest ; *an audis ? num audis ?* or *audisne ?* dost thou hear ?

Give the Latin words corresponding to the following English forms : —

ACTIVE VOICE.

I praise, thou wilt praise, he was praising ; we have praised, ye may praise, they had praised.

I was changing, thou hast changed, he had changed ; we shall have changed, ye will change, they change.

I will call, thou mayst call, he would call ; we might have called, ye call, they had called.

I have filled, thou shouldst have filled, he will have filled ; we would have filled, ye fill, they were filling.

I had moved, thou mightst move, let him move ; we may move, ye will have moved, they will move.

I may terrify, thou wast terrifying, he would have terrified ; we terrify, ye might terrify, they have terrified.

I might lead, lead thou, let him lead ; we will lead, ye had led, they would lead.

I may have sent, thou wilt have sent, he sends ; we will send, send ye, they can send.

I might have thrown, thou hadst thrown, let him throw ; we would throw, ye will throw, let them throw.

I shall have nourished, nourish thou, he was nourishing ; we nourish, ye were nourishing, they will nourish.

I punished, thou mayst have punished, he had punished ; we should have punished, ye punish, they punished.

I shall clothe, thou shouldst clothe, he clothed ; we have clothed, ye will have clothed, they could have clothed.

I do call, dost thou praise ? did he move ? do we send ? ye did terrify, *imp.*, did they punish ?

To praise ; to be about to move ; to have led ; of calling ; by sending ; to lead, *supine*.

§ 162, 14. I was about to praise, thou mayst be about to call, he will be about to lead ; we may have been about to throw, ye are about to punish, they would have been about to clothe.

PASSIVE VOICE.

I am praised, thou wast praised, *imp.*, he will be praised ; we may be praised, ye had been praised, they were praised.

I was changed, *imp.*, thou shalt be changed, he had been changed ; we would have been changed, ye have been changed, they shall be changed.

I shall be called, thou wilt have been called, he may be called ; we would be called, ye are called, they should have been called.

I have been filled, thou wilt be filled, let him be filled ; we shall have been filled, ye may be filled, they are filled.

I had been moved, be thou moved, he will have been moved ; we were moved, *perf.*, ye should have been moved, they may be moved.

I may be terrified, thou couldst be terrified, he was terrified, *imp.* ; we would be terrified, ye will be terrified, they were terrified, *perf.*

I might be led, thou wast led, *imp.*, he has been led ; we should have been led, be ye led, they had been led.

I should have been sent, thou art sent, he will be sent ; we have been sent, ye might be sent, let them be sent.

I would have been thrown, thou mayst be thrown, he is thrown ; we shall be thrown, ye might have been thrown, they are thrown.

I shall have been nourished, be thou nourished, he was nourished, *imp.* ; we might be nourished, ye had been nourished, they will be nourished.

I could be punished, thou art punished, he would have been punished ; we shall be punished, ye were punished, *perf.*, they are punished.

I may have been clothed, thou wilt have been clothed, he was clothed, *imp.* ; we had been clothed, ye can be clothed, they might have been clothed.

Am I called ? art thou moved ? is he changed ? were we led ? *perf.* ; had ye been nourished ? have they been punished ?

To be praised, to be about to be moved, to have been led sent or being sent, to be punished, *part. in dus.*

§ 162, 15. I ought to be praised, thou deservedst to be called, he has deserved to be sent ; we may deserve to be praised, ye will have deserved to be punished, they might have deserved to be clothed.

#### ACTIVE AND PASSIVE VOICES.

They will praise, I am changed, ye call, we are filled, ye will have been moved, he leads.

We are terrified, they send, thou wilt be nourished, ye were punished, *imp.*, I throw, they will have been clothed.

Be thou called, he may change, I have praised, I will fill, ye were clothed, *perf.*, be ye filled.

Let him be praised, I am nourished, thou art clothed, he leads, we shall have been nourished, they will change.

We were sent, *imp.*, they had been terrified, I lead, he will be filled, we shall have been clothed, I am led.

Thou art called, ye might have been nourished, he sends, they fill, we might have been led, ye did call, *imp.*

We have been clothed, thou wast praised, thou leadest, et him be sent, lead ye, they should be punished.

I may move, they may be filled, he is nourished, thou sendest, we shall have led, ye nourish.

Let them be filled, I did praise, *perf.*, we have been terrified, be ye clothed, they might have been sent, we shall change.

He would be terrified, I was praising, they have been sending, we have been led, ye will be punished, we had filled.

We had been called, ye have changed, thou terrifiest, ye are led, we were sending, they had been throwing.

## PART II.

### NOUNS.

#### FIRST DECLENSION.

A hall ; of care ; to a helmet ; an island ; O muse ; by a machine.

Altars ; of doves ; for boats ; spears ; O nightingales ; with arrows.

An abridgment ; of Midas ; for a turban ; a comet ; O son of Priam ; by the north wind.

Aula ; cura ; galea ; insŭla, *acc.* ; musa ; machīna.

Ara ; columba ; cymba ; hasta, *acc.* ; luscīnia ; sagitta.

Epitōme ; Midas ; tiāras ; comētes, *acc.* ; Priamīdes ; Boreas.

#### SECOND DECLENSION.

The mind ; of a raven ; for a shield ; a sword ; O master ; in a grove.

Anīmus ; corvus ; clypeus ; gladius, *acc.* ; domīnus ; lucus.

Numbers ; of rivers ; for gardens ; clouds ; O swans ; from the rocks.

Of Bacchus ; O boys ; a father-in-law ; for the evening ; wild boars ; by workmen.

Caves ; by war ; rocks ; for examples ; O defence ; of sceptres.

O Virgil ; of the Greeks ; to the gods ; O son ; lyres ; Alphæus.

Numērus ; fluvius ; hortus ; nimbus, *acc.* ; cycnus ; scopūlus.

Liber ; puer ; socer, *acc.* ; vesper ; aper ; faber.

Antrum ; bellum ; saxum, *acc.* ; exemplum ; præsidium ; sceptrum.

Virgilius ; Danaus ; deus ; filius ; barbīton ; Alphēos, *acc.*

### THIRD DECLENSION.

Flowers ; of reason ; reeds ; with flesh ; for a boat ; O spring.

Trees ; for a reward ; of the mouth ; with the bones ; clouds ; peace.

Of a crown ; for a seat ; peacocks ; images ; in order ; to Apollo.

To the Anio ; milk ; O consuls ; animals ; in a prison ; of honey.

From the rivers ; showers ; of a cup ; corn ; to Jupiter ; with strength.

To the heart ; piety ; males ; by sureties ; of a vessel ; of ducks.

O guests ; of a bird ; from fir-trees ; rest ; hostages ; to heirs.

Of brass ; to Ceres ; O birds ; in the dust ; a helmet ; Romans.

For grandchildren ; honors ; a tree ; of keepers ; O the times ; with disgrace.

Anvils ; in safety ; for the country ; of a crane ; the earth ; by fraud.

Beams ; in winter ; for the forehead ; of princes ; leaves ; voices.

Flos ; ratio ; arundo, *acc.* ; caro ; linter ; ver.

Arbor, *acc.* ; merces ; os ; os ; nubes ; pax.

Diadēma ; sedile ; pavo, *acc.* ; imāgo ; ordo ; Apollo.

Anio ; lac, *acc.* ; consul ; animal ; carcer ; mel.

Flumen ; imber, *acc.* ; crater ; far, *pl.* ; Jupīter ; robur.

Cor ; piētas, *acc.* ; mas ; vas ; vas ; anas.

Hospes ; ales ; abies ; quies, *acc.* ; obses ; heres.

Æs ; Ceres ; avis ; pulvis ; cassis ; Quiris.

Nepos ; honos ; arbos, *acc.* ; custos ; tempus ; dedēcus.

Incus ; salus ; rus ; grus ; tellus, *acc.* ; fraus

Trabs, *acc.* ; hiems frons ; princeps ; frons vox, *acc.*



Of the cuckoo ; the thumb ; for an old man ; snows ; in the night ; O king.	Coccyx ; pollex, <i>acc.</i> senex ; nix ; nox ; rex.
The Tiber ; from a seat ; in the sea . of birds ; with oxen ; - for swine.	Tibēris, <i>acc.</i> ; sedile ; mare ; avis ; bos ; sus.
Thirst , a tower ; by force ; in the country : of mountains ; of oxen.	Sitis, <i>acc.</i> ; turris, <i>acc.</i> ; vis ; rus ; mons ; bos.
Of a cloak ; a hero ; lamps ; to poetry ; O Orpheus ; the air.	Chlamys ; heros, <i>acc.</i> ; lampas, <i>acc.</i> ; poēsis ; Orpheus ; aēr.

#### FOURTH DECLENSION.

Of a song ; for a chariot , in the waves ; O grief ; spits ; armies.	Cantus ; currus ; fluctus ; luctus ; veru, <i>acc.</i> ; exercitus.
At home ; for the tribes ; of a house ; upon the knees ; ice ; by the senate.	Domus : tribus ; domus ; genu , gelu, <i>acc.</i> ; senātus.

#### FIFTH DECLENSION.

For the common people ; of faith ; by days ; for things ; hopes ; faces.	Plebes ; fides ; dies ; res ; spes, <i>acc.</i> ; facies.
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### ADJECTIVES.

#### FIRST AND SECOND DECLENSIONS.

A good boy ; of faithful friends ; on a lofty rock ; of avaricious men ; for kind mothers ; with a full hand.	Bonus puer <sup>2</sup> ; fidus amicus ; altus rupes <sup>3</sup> ; avārus homo <sup>3</sup> ; benignus mater <sup>3</sup> ; plenus manus <sup>4</sup> .
A rough beard ; a free voice ; O wretched fortune ; of tender grass ; with ill health ; sacred temples.	Asper barba <sup>1</sup> ; liber vox <sup>3</sup> ; miser fortuna <sup>1</sup> ; tener gramen <sup>3</sup> ; æger valētudo <sup>3</sup> ; sacer templum <sup>2</sup> .
Another time ; no letter ; for	Alius tempus <sup>3</sup> , <i>acc.</i> ; nul

Penelope alone ; of any fountain ;  
to each pole ; other books.

lus litēra<sup>1</sup> ; solus / Penelō-  
pe<sup>1</sup> ; ullus fons<sup>3</sup> ; alterque  
polus<sup>2</sup> ; alter lit. r<sup>1</sup>.

### THIRD DECLENSION.

Sharp vinegar ; of a cheerful  
mind ; a celebrated monument ;  
in a healthy place ; woody places ;  
by a winged dove.

Acer acētum<sup>2</sup> ; alācer  
anīmus<sup>2</sup> ; celēber monu-  
mentum<sup>2</sup> ; salūber lo-  
cus<sup>2</sup> ; silvester locus<sup>2</sup> ;  
volūcer columba<sup>1</sup>.

In a short time ; cruel tyrants ;  
sweet fields ; O brave breasts ;  
with a heavy burden ; of all men.

Brevis tempus<sup>3</sup> ; cru-  
dēlis tyrannus<sup>2</sup> ; dulcis  
arvum<sup>2</sup> ; fortis pectus<sup>3</sup> ;  
gravis orus<sup>3</sup> ; omnis ho-  
mo<sup>3</sup>.

In deeper water ; of a shorter  
life ; a more cruel war ; to sweeter  
fountains ; in happier ages ; with  
many words.

Altior aqua<sup>1</sup> ; brevior  
vita<sup>1</sup> ; crudelior bellum<sup>2</sup> ;  
dulcior fons<sup>3</sup> ; felicior  
secūlum<sup>2</sup> ; plus verbum.<sup>2</sup>

Daring deeds ; happy men ; to  
the huge Cyclops ; of the cunning  
Ulysses ; dull weapons ; in rich  
fields.

Facinus<sup>3</sup> audax, *acc.* ;  
felix vir<sup>2</sup> ; ingens Cy-  
clops<sup>3</sup> ; solers Ulysses<sup>3</sup> ;  
hebes telum<sup>2</sup> ; dives ager<sup>2</sup>.

More capacious cups ; dearest  
friends ; a more cruel mind ; a most  
merciful judge ; with a very loud  
voice ; of a milder punishment.

Capax scyphus<sup>2</sup> ; carus  
amicus,<sup>2</sup> *acc.* ; crudēlis  
anīmus,<sup>2</sup> *acc.* ; clemens  
judex<sup>3</sup> ; altus vox<sup>3</sup> ; mitis  
pœna<sup>1</sup>.

A very celebrated event ; in  
very difficult times ; most magnifi-  
cent gifts ; in a very high place ;  
with better fortune ; a very worth-  
less man.

Celēber res<sup>5</sup> ; difficīlis  
tempus<sup>3</sup> ; magnificus do-  
num<sup>2</sup> ; supērus locus<sup>2</sup> ;  
bonus fortūna<sup>1</sup> ; nequam  
homo<sup>3</sup>.

### PRONOUNS.

Of me ; with thee ; me ; to her-  
self ; of us ; itself.

Ego ; tu ; ego ; sui ;  
ego ; sui, *acc.*

To him : with them ; of them ;  
to her ; this , them.

Ille ; ille ; iste, *fem.*  
iste ; hic, *neut* ; hic, *masc*

His ; to them ; with this ; the same ; for the same ; of the same.

Of himself ; of themselves ; to whom ; of whom ; whomsoever ; what ?

Some one ; if to any one ; lest any ; for each ; of a certain one ; my son.

Is ; is ; istic, *masc.*  
idem, *pl. acc. fem.* ; idem, *sing.* ; idem, *pl. fem.*

Ipse ; ipse, *fem.* ; qui, *sing.* ; qui, *pl. fem.* ; quicunque, *sing. masc.* ; quis ? *sing. neut.*

Aliquis, *acc. fem.* ; si quis ; nequis, *sing. acc. neut.* ; unusquisque ; quidam ; meus filius, *voc.*

## VERBS.

### SUM.

We are ; ye will be ; thou hast been ; they had been ; I shall have been ; he was, *imp.*

He would be ; they may be ; she may have been ; we would have been ; be ye ; to be about to be.

Thou wouldst be ; to profit ; thou canst ; I have been able ; I may be able ; to have been able.

Sum.

Sum.

Fore ; prosum ; possum.

## FIRST CONJUGATION.

He accuses ; I was building ; thou hast ploughed ; they had condemned ; we shall have wandered ; ye might have dwelt.

I may be invited ; thou hast been praised ; I shall be freed ; we are reconciled ; let them be slain ; to be about to be sacrificed.

He has given ; I had tamed ; thou mightst have helped ; to have washed ; they have been killed ; we shall have been surrounded.

Accûso ; ædificô ; aro ; damno ; erro ; habîto.

Invîto ; laudo ; libĕro ; concilio ; macto ; sacrifico.

Do ; domo ; juvo ; la-vo ; neco ; circumdo

They have stood ; it thunders ;  
ye may have forbidden ; we had  
drunk ; it may be folded ; thou  
hast been tamed.

Thou abhorrest ; he was flat-  
tering ; he has despised ; we had  
helped ; ye will dislike ; they will  
have accompanied.

I may endeavor ; thou wouldst  
blame ; he may have delayed ; we  
might have ruled ; rejoice ye ; to  
be about to buy.

Sto ; tono ; veto po-  
to ; plico ; domo.

Abomīnor ; adūlor ;  
aspernor ; auxilior ; aver-  
sor ; comītor.

Conor ; crimīnor ; cunc-  
tor ; domīnor ; lætor ;  
mercor.

## SECOND CONJUGATION.

I restrained ; thou wast covet-  
ing ; he had grieved ; we may  
want ; ye might flourish ; they  
may have had.

I have dared ; thou wilt in-  
crease ; beware thou ; ye will  
have blotted out ; ye were favor-  
ing ; they will weep.

I have been taught ; thou hadst  
been moved ; he will be soothed ;  
we shall be held ; ye are admon-  
ished ; they may have been seen.

It pleased ; it has been lawful ;  
it may be clear ; it would pity ; it  
may have behaved ; it will repent.

I was fearing ; thou hast con-  
fessed ; he declared ; we may de-  
serve ; ye would pity ; they would  
have promised.

Coerceo ; aveo ; doleo ;  
egeo ; floreo ; habeo.

Audeo ; augeo ; ca-  
veo ; deleo ; faveo ; fleo.

Doceo ; moveo ; mul-  
ceo ; teneo ; admoneo ;  
video.

Libet, *imp.* ; licet ; li-  
quet ; misēret ; oportet ;  
pœnītet.

Vereor ; confiteor ; pro-  
fiteor ; mereor ; misere-  
or ; polliceor.

## THIRD CONJUGATION.

I have driven ; thou nourish-  
est ; he had strangled ; we shall  
drink ; ye will have fallen ; they  
were singing.

Ago ; alo ; angō ; bi-  
bo ; cado ; cano

I had taken ; thou wast plucking ; he has yielded ; we might decree ; ye may have girded ; they would have shut.

Shall I consult ? dost thou believe ? could he desire ? have we lived ? could ye have said ? can they have learned ?

Lead thou ; say thou ; do thou ; let him feign ; flee ye ; let them cast.

To strike ; to have joined ; to be about to hurt ; to be loved ; to have been left ; to be about to be placed.

I had been sought ; thou hast been ruled ; he had been loosed ; we may have been despised ; ye will be taken away ; they will have been beaten.

I was led ; thou hast been taken ; she might have been sent ; thou mayst be destroyed ; they had been deceived ; ye may have been known.

I was growing young ; thou hast grown old ; he may have fallen asleep ; we should have become silent ; ye will grow rich ; they would grow dull.

I have obtained ; thou mayst be angry ; he will have spoken ; we should have obtained ; ye may have forgotten ; they suffer.

Capio ; carpo ; cedo ; cerno ; cingo ; claudo.

Consūlo ? credo ? cupio ? dego ? dico ? disco ?

Duco ; dico ; facio ; fingo ; fugio ; jacio.

Ico ; jungo ; lædo ; diligo ; relinquo ; pono.

Quæro ; rego ; solvo ; sperno ; sustollo ; tundo.

Duco, *imp.* ; capio, mitto ; perdo ; fallo, *fem.* ; cognosco.

Juvenesco ; senesco ; obdormisco ; conticesco ; ditesco ; hebesco

Adipiscor, *fem.* , irascor ; loquor ; nanciscor ; obliviscor, *fem.* ; patior.

#### FOURTH CONJUGATION.

I was sleeping ; thou art mad ; he had kept ; we will finish ; ye will have served ; they have instructed.

I have drawn ; thou speakest

Dormio ; insanio ; custodio ; finio ; servio ; erudio.

Haurio ; effutio ; obe-

foolishly ; he may have obeyed ; *dio* ; *sentio* ; *venio* ; *vincio* ;  
 we should have felt ; ye would come ; bind ye.

I have been kept ; thou wast instructed ; he is entangled ; we may be crowned ; ye would have been bound ; let them be punished. *Custodio, fem. ; erudio imp. ; impedio ; redimio ; vincio ; punio.*

I have been flattering ; thou wilt assent ; he had tried ; we should have begun ; ye would obtain ; they may have lied. *Blandior ; assentior ; experior ; ordior ; potior ; mentior.*

### IRREGULAR VERBS.

I may wish ; thou hadst wished ; he was wishing ; we shall be unwilling ; ye are more willing ; to have been more willing. *Volo ; volo ; volo ; nolo ; malo ; malo.*

To bear ; bear thou ; to have borne ; to be about to bear ; borne ; to be borne. *Fero.*

Made ; about to be made ; to have been made ; to be about to be made ; let them be made ; it had been made. *Fio.*

Going ; of going ; he goes ; I was going ; we went ; ye may go. *Eo*

I shall hate ; to hate ; we began ; ye remember ; they were saying ; say thou. *Odi ; odi ; cæpi ; meministi ; aio ; irquam.*

## SYNTAX

## PART I.

## SUBJECT-NOMINATIVE AND VERB.

§ 209, (b.) A verb agrees with its subject-nominative in number and person.

NOTE. *I* and *we* take the first person of the verb; *thou* and *you*, the second person; *all nouns*, and the pronouns *he*, *she*, *it*, and *they*, the third person.

I write.  
 Thou admonishest.  
 The hour comes.  
 We hear.  
 Ye see.  
 Virtues adorn.  
 Thou wast playing.  
 The king will rule.  
 Death has taken away.  
 The moon was shining.  
 The bird has been singing.  
 The wolf had followed.  
 The time may come.  
 The hands should labor.  
 The enemy should have fought.  
 The trees will have grown.  
 The mistake will be removed.  
 The law is established.  
 The money may be received.  
 Carthage was destroyed.  
 A supplication was decreed.  
 An opportunity is waited for.  
 The senate has been convened.  
 Physicians are deceived.  
 I have been disturbed.  
 Cæcilius would demonstrate.  
 Caieta shall be adorned.

Ego scribo.  
 Tu moneo.  
 Venio hora.  
 Ego audio.  
 Tu video.  
 Virtus orno.  
 Tu ludo.  
 Rex rego.  
 Mors eripio.  
 Fulgeo luna.  
 Cano avis.  
 Lupus sequor.  
 Tempus venio.  
 Manus labōro.  
 Hostis pugno.  
 Arbor cresco.  
 Error tollo.  
 Lex constituo.  
 Pecunia recipio.  
 Carthāgo deleo.\*  
 Supplicatio decerno.  
 Occasio capto.  
 Senātus convōco.  
 Medicus fallo.  
 Ego perturbo.  
 Cæcilius demonstro  
 Caiēta orno

The books might be preserved.  
 The consuls have disagreed.  
 Were the soldiers sleeping?  
 Democritus might have laughed  
 The apples will have fallen.  
 Let the boys learn.  
 Troy would be standing.  
 Laws will have been given.  
 Treaties may have been broken.  
 Men may understand.  
 Who has spoken?  
 The gates will be open.  
 The leaves had been scattered.  
 I should be silent.  
 Ye have feared.  
 The dogs will pursue.  
 The she-goat follows.  
 Thymœtes advises.  
 The enemies threaten.  
 The frogs wander.  
 Years glide away.  
 Wilt thou confess?  
 We shall die.  
 Ye have rejoiced.  
 They had promised.  
 A shout is heard.  
 The stag will be caught.  
 A story is told.  
 The times are changed.  
 Wars were prepared.  
 Friends have been found.  
 The ship will be sunk.  
 The money has been paid.  
 The grass is cropped.  
 Let industry be praised.  
 Be ye advised.  
 Let thieves be punished.  
 Ye may be trusted.  
 Life should be preserved.  
 The shout might have been heard  
 The town will have been burned.

Liber conservo  
 Consul dissideo.  
 Dormio-ne miles?  
 Democritus rideo.  
 Pomum cado.  
 Puer disco.  
 Troja sto.  
 Lex do.  
 Fœdus rumpo.  
 Homo intelligo.  
 Quis dico?  
 Porta pateo.  
 Spargo folium.  
 Ego taceo.  
 Tu timeo.  
 Canis persëquor.  
 Sequor capella.  
 Thymœtes hortor.  
 Minor hostis.  
 Vagor rana.  
 Labor annus.  
 An fateor?  
 Morior.  
 Lætor.  
 Ille polliceor.  
 Clamor audio.  
 Cervus capto.  
 Fabŭla narro.  
 Tempus muto.  
 Bellum paro.\*  
 Amicus invenio.  
 Navis mergo.  
 Pecunia solvo.  
 Gramen carpo.  
 Laudo industria.  
 Moneo.  
 Punio fur.  
 Credo.  
 Vita servo.  
 Clamor audio.  
 Oppidum incendo



## ADJECTIVES.

§ 205. Adjectives, adjective pronouns, and participles, agree with their nouns, in gender, number, and case.

Envious age flies.  
 A free people desired.  
 One disgrace remains.  
 That law commands.  
 The noblest men have come.  
 A great error prevails.  
 Icy winter comes.  
 The old wood was standing.  
 Human counsels have failed.  
 The men alone remained.  
 The careful husbandman sows.  
 Direful wars are prepared.  
 Small things increase.  
 Dark night comes on.  
 All the grove will be green.  
 Greater glory may be obtained.  
 The bright stars were shining.  
 Cultivated fields will flourish.  
 Let impious crimes be punished.  
 A mournful crowd follows.  
 The ancient Romans conquered.  
 There is no delay.  
 The great pine is agitated.  
 The swift stags fly.  
 The ripe apple falls.  
 Conquered Carthage fell.  
 My eyes are deceived.  
 The night is cold.  
 Delay is not safe.  
 Our whole army has been destroyed.  
 Honorable actions will be rewarded.  
 A destructive war is at hand

Fugio invidus ætas.  
 Liber populus desidëro.  
 Unus dedëcus resto.  
 Is lex jubeo.  
 Homo nobilis venio.  
 Magnus error versor.  
 Venio glaciälis hiems.  
 Silva vetus sto.  
 Humänus consilium cado.  
 Vir solus permaneo.  
 Diligens agricöla sero.  
 Dirus paro bellum.  
 Parvus res cresco.  
 Nox ater ingruo.  
 Nemus omnis vireo.  
 Magnus gloria obtineo.  
 Lucidus sidus fulgeo.  
 Cultus ager floreo.  
 Impius crimen punio.  
 Mæstus cohors sequor.  
 Vetus Romänus vinco.  
 Nullus mora sum.  
 Ingens pinus agito.  
 Velox cervus fugio.  
 Mitis pomum cado.  
 Victus Carthägo cado.  
 Meus ocululus fallo.  
 Frigidus nox sum.  
 Mora non tutus sum.  
 Noster omnis exercitus intereo.  
 Factum honestus remunerö.  
 Bellum exitiösus impendeo.

## ACCUSATIVE AFTER VERBS.

§ 229. The object of a transitive verb is put in the accusative.

Benefits procure friends.  
 Dido founded Carthage.  
 Autumn pours forth fruits.  
 The anchor holds the ship.  
 The earth produces flowers.  
 Scipio destroyed Carthage.  
 The king had drawn out the forces.  
 Hast thou a son?  
 Care follows money.  
 Neptune shook the earth.  
 He made a law.  
 Hope cheers the husbandmen.  
 I follow thee.  
 Rage furnishes arms.  
 Idleness consumes the body.  
 The mother produces a letter.  
 The wind drives the clouds.  
 Aurora restores the day.  
 I have lost a day.  
 The bee loves flowers.  
 The sirens invite Ulysses.  
 The sailor ploughs the sea.  
 Alexander routed Darius.  
 Overcome anger.  
 Hope gives strength.  
 Truth does not offend me.  
 You will easily avoid hatred.  
 We are leaving our pleasant fields.  
 Romulus founded Rome.  
 Numa waged no war.  
 I have read your letters.  
 Sincere faith unites true friends.

Cyrus founded the Persian empire.

Virtue bestows tranquillity.

Beneficium paro amicus.  
 Dido condo Carthāgo.  
 Autumnus frux effundo.  
 Teneo ancōra navis.  
 Terra pario flos.  
 Scipio deleo Carthāgo.  
 Rex edūco copiæ.  
 Habeo-ne filius?  
 Cura sequor pecunia.  
 Neptūnus terra percutio.  
 Lex fero.  
 Spes alo agricōla.  
 Tu sequor.  
 Furor arma ministro.  
 Consūmo inertia corpus.  
 Mater epistōla profēro.  
 Ventus ago nubes.  
 Aurōra dies redūco.  
 Dies perdo.  
 Flos amo apis.  
 Siren Ulysses invīto.  
 Nauta seco mare.  
 Alexander Dariūs fugo.  
 Vinco ira.  
 Spes do vis..  
 Non ego offendo veritas.  
 Odium facillè vito.  
 Linquo dulcis arvum.  
 Romūlus Roma condo.  
 Numagero nullus bellum  
 Lego tuus litēra.  
 Sincērus fides jungo ve-  
 rus amicus.  
 Cyrus fundo Persicus im-  
 perium.  
 Virtus largior tranquil-  
 litas.

## PREDICATE-NOMINATIVE.

§ 210. A noun in the predicate, after a verb neuter or passive, is put in the same case as the subject, when it denotes the same person or thing. See also R. 1.

Indolence is a vice.  
 Anger is a short madness.  
 I am not a shepherd.  
 Men are mortal.  
 Death is certain.  
 Cæsar was accounted great.  
 Thou art a judge.  
 We are not ignorant.  
 Cicero was esteemed eloquent.  
 The soldiers sleep secure.  
 You will become a poet.  
 Varro was esteemed a learned man.  
 Aristides was called just.  
 The soul is immortal.  
 Avarice is a vice.  
 Life is short.  
 Virtue is its own reward.  
 I have been your friend.  
 Hunger is the best cook.  
 I was your leader.  
 The tree has been a twig.  
 Catiline was brave, but (his) cause  
 was unjust.  
 Experience is the best master.  
 A true friend is a great treasure.  
 A poem is a speaking picture.  
 A picture is a silent poem.  
 Virtue is the best nobility.  
 Beauty is a frail possession.

Inertia sum vitium.  
 Ira furor brevis sum.  
 Non ego sum pastor.  
 Homo sum mortālis.  
 Mors sum certus.  
 Cæsar magnus habeo  
 Sum iudex.  
 Non sum ignārus.  
 Cicero habeo disertus.  
 Miles dormio secūrus.  
 Tu fio poëta  
 Varro existimo doctus vir  
 Aristides voco justus.  
 Anima sum immortālis.  
 Avaritia sum vitium.  
 Vita sum brevis.  
 Virtus sum suus merces.  
 Tuus amicus sum.  
 Fames sum bonus coquus.  
 Dux ego vester sum.  
 Arbor virga sum.  
 Catilina sum fortis, sed  
 causa sum injustus.  
 Experientia sum bonus  
 magister.  
 Amicus verus thesaurus  
 sum magnus.  
 Poëma sum loquens pic-  
 tura.  
 Pictura sum mutus po-  
 ema.  
 Virtus sum bonus no-  
 bilitas.  
 Forma bonum fragilis  
 sum

## GENITIVE AFTER NOUNS.

§ 211. A noun which limits the meaning of another noun, denoting a different person or thing, is put in the genitive.

The love of money increases.

Necessity is the mother of arts.

Scipio routed the forces of Hannibal.

The sun is the light of the world.

He received the fruit of his virtue.

Observe the boldness of the man.

Sleep is the image of death.

Helen was the cause of the Trojan war.

Cresus was king of the Lydians.

The memory of past evils is pleasant.

The course of life is short, (that) of glory eternal.

The love of country prevailed.

The infirmity of nature is blamed.

Pan is a god of Arcadia.

Juno was the wife of Jupiter.

The horns of the moon decrease.

The dog follows the tracks of the hare.

The soldier fears the arrows of the enemy.

Codrus was the last king of the Athenians.

Semiramis was the wife of Ninus.

Neptune is the god of the waters.

Honor is the reward of virtue.

Penelope was the wife of Ulysses.

Cresco amor nummus.

Mater ars sum necessitas.

Scipio fundo Annibal copiae.

Sol sum lux mundus.

Virtus is fructus capio.

Video homo audacia.

Somnus imago mors sum

Helena causa sum<sup>a</sup> bellum Trojanus.

Rex Lydus Cresus sum.

Jucundus sum memoria prateritus malum.

Vita brevis sum cursus, gloria sempiternus.

Amor patria vinco.

Natura infirmitas accuso.

Pan Deus Arcadia sum.

Juno Jupiter conjux sum.

Cornu luna decresco.

Canis lepus vestigium sequor.

Miles timeo sagitta hostis.

Codrus sum rex ulterior Atheniensis.

Semiramis sum Ninus uxor.

Neptunus sum numen aqua.

Honos sum praemium virtus.

Penelope conjux Ulysses sum<sup>b</sup>.

<sup>a</sup> perf.    <sup>b</sup> imp.

## DATIVE AFTER VERBS.

§ 223. A noun limiting the meaning of a verb, is put in the dative, to denote the object *to* or *for* which any thing is, or is done.

Piso brought assistance to (his) brother.	Piso frater auxilium fero.
I give thanks to you.	Ago tu gratia.
The body is restored to the earth.	Reddo terra corpus.
Applause was given to you.	Do tu plausus.
I will give (my) fears to the winds.	Metus trado ventus.
They favored the undertakings of Catiline.	Catilina incēptum faveo.
They do good neither to themselves nor to any other.	Nec sui nec alter prosum.
L. Otho restored to the equestrian order (their) dignity.	L. Otho equestris ordo restituo dignitas.
I do not envy the fortune of any citizen.	Haud invidéo fortūna ullus civis.
Tell me the truth.	Dico <sup>a</sup> ego verum.
The grass returns to the plains.	Redeo gramen <sup>b</sup> campus.
Fortune gives too much to many, enough to none.	Fortūna multus do nimis, satis nullus.
The enemy surrendered themselves to Cæsar.	Hostis <sup>b</sup> sui Cæsar trado.
Pardon not your own faults.	Tuus culpa ne ignosco.
You may pardon the faults of others.	Alius culpa ignosco.
Let us not open (our) ears to flatterers.	Ne patefacio auris adulātor.
Paris gave the apple to Venus.	Paris Venus do pomum.
Juno had offered him cities.	Juno is urbs offēro.
Minerva had promised him wisdom.	Minerva is sapientia promitto.
You sow for yourself, you reap for yourself.	Tu sero, tu meto.
Vulcan made arms for Achilles.	Arma facio Vulcānus Achilles.

<sup>a</sup> § 162, 4.    <sup>b</sup> *pl.*

## ACCUSATIVE AFTER PREPOSITIONS.

§ 235. (1.) Twenty-six prepositions are followed by the accusative.

Ariovistus sends ambassadors to Cæsar.	Ariovistus legātus ad Cæsar mitto.
Roses shine among the lilies.	Rosa fulgeo inter lilium.
Few come to old age.	Paucus venio ad senectus.
He waited at the sea below the town.	Expecto ad mare infra oppidum.
The slaves were in the power of the prosecutor.	Servus penes accusator sum.
Your good-will toward me, and mine toward you, are equal.	Tuus voluntas erga ego, et meus erga tu sum par.
There is a grove near the river.	Sum lucus prope amnis.
They divided the captives among themselves.	Divido inter sui captivus.
The plebeians encamped near the bank of the Anio.	Plebs prope ripa Anio consido.
The spear passes through both (his) temples.	Eo hasta per tempus uterque <sup>a</sup> .
Vulcan possessed the islands near Sicily.	Vulcānus teneo insula propter Sicilia.
King Gentius was led (captive) before the chariot of Anicius.	Ante Anicius currus dūco Gentius rex.
Behind me was Ægina, before (me) Megara.	Post ego sum Ægina. ante Megāra.
(The temple of) Janus was twice shut after the reign of Numa.	Janus <sup>b</sup> bis post Numa regnum claudio.
The hands of Vitellius were bound behind his back.	Vincio pone tergum Vitellius manus.
To live according to nature is the chief good.	Finis bonum <sup>c</sup> sum secundum natūra vivo.
I hid the gold behind the altar.	Secundum ara aurum abscondo.
Ariovistus led his forces past the camp of Cæsar.	Ariovistus præter castra Cæsar suus copia trans dūco.

<sup>a</sup> sing.    <sup>b</sup> nom    <sup>c</sup> gen. pl.

## IN AND SUB.

§ 235. (2.) *In* and *sub*, denoting motion or tendency, are followed by the accusative; denoting situation, they are followed by the ablative.

All Italy calls me back into my country.	Italia cunctus ego in patria revoco.
An incredible multitude came together into the Capitol.	Multitudo incredibilis in Capitolium convenio.
I have a letter in (my) hands.	In manus epistola teneo.
The kingdom was in the power of the enemy.	Regnum sum in potestas hostis.
The army of L. Cassius was sent under the yoke.	L. Cassius exercitus sub jugum mitto.
War is concealed under the name of peace.	Sub nomen pax bellum lateo.
The kingdom is in the power of the enemy.	Regnum sum in hostis potestas.
Many and weighty thoughts are in my mind.	Cogitatio multus et gravis sum in animus meus.
The poison flows into all parts of the body.	Venenum in pars omnis corpus permāno.
He terminated a very great war in Africa.	Bellum magnus in Africa conficio.
I now say nothing against that man.	Jam nihil dico in homo iste.
He fought in battle hand to hand.	In acies cominus pugno.
A slave of Clodius was seized in the temple of Castor.	Servus Clodius in Castor templum comprehendo.
He endeavored to make an attack upon the province of Brutus.	Conor impetus facio in Brutus provincia.
I rest the whole cause in your clemency.	Causa totus in humanitas vester repōno.
Obstinacy in very small matters is blamed.	Pertinacitas in res parvus reprehendo.
There are many (things) in our customs derived from the Pythagoreans.	Multus sum in institutum noster a Pythagoreus ductus.
He prepared a master and tyrant for our children.	In noster liberi dominus et tyrannus compāro

## ABLATIVE AFTER PREPOSITIONS

§ 241. Eleven prepositions are followed by the ablative.

Learn from me.	Cognosco ex ego.
He spoke concerning the nature of the war.	De natūra bellum dico.
They took up arms for the common safety.	Arma pro salus commūnis capio.
They undertook the business without any delay.	Negotium sine ullus mora suscipio.
Think of yourselves and (your) children.	Cogito de tu et libēri.
He shall call (them) Romans from his own name.	Romānus suus de nomen dico.
One part commences at the river Rhone.	Unus pars initium capio a flumen Rhodānus <sup>a</sup> .
He spoke with a low voice.	Cum vox suppressus dico.
As a field without culture, so is the mind without learning.	Ut ager sine cultūra, sic sine doctrīna animus sum.
I have received a consolatory letter from Cæsar.	A Cæsar litēræ accipio consolatorius.
Alcibiades was brought up in the house of Pericles, (and) instructed by Socrates.	Alcibiādes edūco in domus Pericles, erudio a Socrātes.
He went out of the camp.	E castra exeo.
The arrow was driven up to (its) feathers.	Sagitta ago penna tenus.
The water rises up to (his) waist.	Aqua surgo pubes tenus.
I had the most learned men daily with me.	Quotidie ego-cum habeo homo doctus.
Salute Cicero in my name <sup>b</sup> .	A ego salus dico Cicēro
We are ready to refute without obstinacy, and to be refuted without anger.	Refello sine pertinacia, et refello sine iracundia paro.
Men could scarcely keep their hands from you.	Manus a tu homo vix abstineo possum.

<sup>a</sup> § 204.    <sup>b</sup> *lit.* from me.



## ABLATIVE OF CAUSE, &amp;c.

§ 247. Nouns denoting the cause, manner, means, and instrument, after adjectives and verbs, are put in the ablative without a preposition.

The moon shines with a borrowed light.	Luna luceo aliēnus lux.
They seek safety by flight.	Fuga salus peto.
He was beaten with rods.	Cædo virga.
We live by hope.	Spes vivo.
Neptune struck the earth with his trident.	Neptūnus tridens suos terra percutio.
I will speak with a very loud voice.	Dico vox clarus.
He quieted the voice of the people by his authority.	Auctoritas suos vox populus sedo.
Old age comes with silent foot.	Pestacitus venio senectus.
Affected with a severe disease, he died.	Affectus gravis morbus, pereo.
His mind is disturbed by sudden grief.	Mens subitus dolor turbo.
Thou failest by imprudence.	Tu imprudentia labor.
They drive our (men) from the rampart with slings, arrows, and stones.	Funda, sagitta, lapis, noster de vallum deturbo.
The poets have introduced the gods both inflamed with anger and raging with passion.	Poëta et ira inflammatus et libido furens induco deus.
Red with the blood of citizens, he thought of nothing but the ruin of the state.	Cruentus sanguis civis; nihil nisi de republica perniciēs cogito.
He had overcome (his) enemies by a show of clemency.	Adversarius species clementia vinco.
He suffers all the injuries of war with a patient mind.	Injuria omnis bellum animus æquus patior.
Are we able to surpass Plato in eloquence?	Plato eloquentia supero possum?
The king's ambassador openly opposes us with money.	Rex legatus pecunia ego aperte oppugno.
The seas, when agitated by the wind, grow warm.	Mare ventus agitatus tepesco.

## INFINITIVE MOOD.

§ 239. The subject of the infinitive mood is put in the accusative.

§ 270. The infinitive, either with or without a subject-accusative, may be the object of a verb.

- |   |  |
|---|--|
| 1. We know that the sun is the light of the world.                        | Scio sol sum lux mundus                                  |
| Terence says that complaisance begets friends.                            | Terentius dico obsequium amicus pario.                   |
| The Pythagoreans believed that souls migrated from one animal to another. | Pythagorēus credo anima ex unus animal in alter discēdo. |
| They report that a day had passed without the sun.                        | Fero dies eo sine sol.                                   |
| Zeuxis said that he wished to draw a picture of Helen.                    | Zeuxis dico sui volo simulacrum Helēna pingo.            |
| Cæsar commanded the soldiers to depart from the town.                     | Cæsar miles ex oppidum exeo jubeo.                       |
| 2. I desire to see you.   | Tu cupio video.  |
| Dare to despise riches.   | Audeo contemno ops.                                      |
| I was able to touch the branches.   | Possum contingo ramus.                                   |
| I cannot understand.  | Intelligo non possum.                                    |
| Alexander wished to be feared.  | Alexander metuo volo.                                    |
| He longs to relate the dangers.   | Gestio narro periculum.                                  |
| They have endeavored to renew the war.                                    | Conor renovo bellum.                                     |
| Virtue cannot be lost.  | Virtus amitto non possum.                                |
| No man can be happy without virtue.                                       | Beatus sum sine virtus nemo possum.                      |
| You seem to entertain some hope.  | Videor habeo spes nonnullus.                             |
| Themistocles could not take rest.   | Themistocles somnum capio non possum.                    |
| Money cannot change nature.   | Natura muto pecunia nescio.                              |
| Paris said that Hector waged cruel wars with a bloody hand.               | Paris dico Hector ferreus bellum sanguineus manus moveo  |

## CONJUNCTIONS.

§ 278. Copulative, disjunctive, and other coördinate conjunctions, connect similar constructions.

You love modesty, goodness, and virtue.	Diligo pudor, et bonitas, virtusque.
Neither the senate nor the people has any power.	Nec senatus nec populus ullus vis habeo.
Wash your hands and sup.	Lavo manus tuas et cæno.
You have the right and the power.	Habeo jus et potestas.
The sun sets and the mountains are darkened.	Sol ruo et mons umbro.
It was night and the moon was shining.	Nox sum et fulgeo luna.
Marius and Sulla waged a civil war.	Marius et Sulla civilis bellum gero.
Ulysses was not beautiful, but he was eloquent.	Non formosus sum <sup>a</sup> , sed sum facundus Ulysses.
The winds subside and the clouds disperse.	Concido ventus fugiōque nubes.
We are leaving the bounds of our country and our pleasant fields.	Ego patria finis et dulcis linquo arvom.
Riches are now given to none but to the rich.	Do opes nullus <sup>b</sup> nunc nisi dives.
It is better to receive than to do an injury.	Accipio præstat quàm facio injuria.
The tongue kills more than the sword.	Multus lingua neco quàm gladius.
Two or three friends of the king are very rich.	Amicus rex duo tresve perdives sum.
Man is compounded of body and soul.	Homo compōno <sup>c</sup> ex corpus et anima.
Neither embroidered purple nor the sceptre of Priam moved him.	Nec pictus purpura nec sceptrum Priamus ille moveo.
Neither a tongue nor a hand was wanting to (his) purpose.	Nec lingua nec manus desum consilium.
He adds a fleet and an army.	Classis et exercitus adjungo.

<sup>a</sup> imp    <sup>b</sup> pl.    <sup>c</sup> perf.

## PART II.

## APPOSITION.

§ 204. A noun, annexed to another noun, or to a pronoun, and denoting the same person or thing, is put in the same case.

Tigranes, the Armenian king, received Mithridates in (his) fear and flight.

Hannibal took by force Saguntum, an allied city.

The sacred mount is beyond the river Anio.

Otho, a brave man, (and) my friend, restored dignity to the equestrian order.

We have sent a consul, a very brave man, with an army.

Philosophy, the mother of all the arts, is the invention of the gods.

How often have you endeavored to kill me (while) consul?

Brutus, the illustrious founder of your family<sup>a</sup>, freed (his) country.

Romulus built the city (of) Rome.

The mountain Cevennes obstructed (his) passage with a very deep snow.

Let us consider nothing evil<sup>c</sup>, which is appointed either by the immortal gods, or by nature, the parent of all.

I am intimate with Fabius, a most excellent and learned man.

Mithridātes in timor ac fuga *Tigrānes, rex Armenius*, excipio.

Hannībal *Saguntum, fæderātus civitas*, vis expugno.

Mons sacer trans *Anio amnis* sum.

*Otho, vir fortis, meus necessarius*, equestris ordo restituo dignitas.

*Consul mitto, vir fortis cum exercitus*.

*Philosophia, omnis mater ars, sum inventum deus*.

Quoties tu *ego consul* interficio conor?

*Brutus patria libero, præclārus auctor nobilitas tuus*.

Romūlus condo *urbs Roma*.

*Mons Cevenna altus nix iter impedio<sup>b</sup>*.

Nihil in malum duco<sup>d</sup>, qui vel a deus immortalis, vel a *natūra, parens* omnis, constituo.

*Fabius, vir bonus et homo doctus, familiariter utor*

I heard this from P. Vedius, a great knave, but yet an intimate friend of Pompey.

I cannot blame that in you, which I approved in myself, both as prætor and consul.

I rescued this city, the habitation of us all, the bulwark of kings and foreign nations, the seat of the empire, by the punishment of five mad and abandoned persons.

R. 1. C. Junius (when) dictator, dedicated the temple of Health, which he vowed (when) consul, and founded (when) censor.

R. 2. Philosophy was the inventress of laws, (and) the instructress in morals and education.

R. 3. The Gauls ascended into the Capitol (with) so much silence, that they did not disturb even the dogs, a watchful animal in respect to nocturnal noises.

R. 4. (We,) the Roman youth, declare this war against you.

Let (us) senators collect tomorrow into a public stock all the gold, silver, and stamped copper.

R. 5. Two very powerful cities, Carthage and Numantia, were destroyed by the same Scipio.

R. 6. Dicæarchus, having enumerated other causes, (as) inundations, pestilence, and devastation, then computes how many more men have been destroyed by the violence of men, that is, by wars

Hic ego ex P. Vedius, magnus *nebŭlo*, sed Pompeius *familiāris*, audio.

Non possum is in tu reprehendo, qui in ego ipse, et *prætor*, et *consul* probō.

Ego *urbs* hic, *sedes* omnis ego, *arx* rex ac *natio* extērus, *domicilium* imperium, quinque homo amens ac perditus *pœna* redīmo.

C. Junius ædis Salus, qui *consul* voveo, *censor* loco, *dictātor* dedīco.

*Philosophia inventrix* lex, *magistra* mos<sup>e</sup>, et *disciplīna* sum.

Gallus tantus silentium in Capitolium evādo, ut ne *canis* quidem, *sollicitus animal* ad nocturnus strepitus, excito<sup>s</sup>.

Hic tu<sup>e</sup> *juventus* Romanus indīco bellum.

Aurum, argentum, æs signātus omnis<sup>h</sup> *senātor* crastinus dies in publicum confēro<sup>i</sup>.

Duo *urbs* potens, *Carthāgo* atque *Numantia*, ab idem Scipio deleo.

Dicæarchus, collectus cetērus *causa*<sup>j</sup>, *cluvio*, *pestilentia*, et *vastitas*, deinde compāro, quantus<sup>k</sup> multus deleo homo homo impētus, is sum.

or seditions, than by every other calamity.

R. 8. There are two Roscii, of whom the surname of one is Capito.

Attus Clausus, who afterwards had the name of Appius Claudius, fled from Regillum to Rome.

The decemvirs published the laws, which have the name of the twelve tables, engraved upon brass.

R. 10. Cnæus and Publius Scipio seem to me to have been fortunate.

All being condemned, perished, one by one accident, another by another.

R. 11. Tell me, wife of Xenophon, whether, if your neighbor has a better gold ring than you have, you would prefer hers or your own? — “Hers,” she replied. — What if she has a dress or other female decoration of greater value than you have, would you prefer hers or yours? — “Hers,” she replied.

Clitipho has gone. Q. Alone? A. Alone.

Q. Who is at the door? A. I.

Q. Whose (servant) are you? A. Amphitruo's.

bellum aut seditio, quàm omnis reliquus calamitas

Duo sum Roscius, qui alter Capito cognomen sum.

Attus Clausus, qui postea Appius Claudius sum nomen, ab Regillum Roma<sup>1</sup> transfugio.

Decemvir lex, qui tabula duodècim sum nomen, in æs incisus, in publicum propòno.

Ego Cnæus et Publius Scipio<sup>m</sup> fortunatus video.

Damnatus omnis, alius alius<sup>n</sup> casus pereor<sup>t</sup>.

Dico ego, Xenophon uxor, si vicina tuus bonus habeo<sup>o</sup> aurum, quàm tu habeo, utrùm ille, an tuus malo<sup>p</sup>? “Ille,” inquam. Quis? si vestis, et cetèrus ornamentum mulieris pretium magnus habeo, quàm tu habeo, tuusne an ille malo? “Ille,” respondeo.

Abeo<sup>q</sup> Clitipho. Q. Solus? A. Solus.

Q. Quis ad foris<sup>m</sup> sum? A. Ego.

Q. Quis sum? A. Amphitruo.

<sup>a</sup> lit. nobility. <sup>b</sup> imp.

<sup>c</sup> § 262. <sup>d</sup> sing.

<sup>e</sup> § 256, R. 16. <sup>f</sup> § 237.

R. 2. <sup>g</sup> pres. <sup>h</sup> § 176.

<sup>i</sup> lit. among evils.

<sup>j</sup> § 205, R. 2, Exc.

<sup>k</sup> pl. <sup>l</sup> § 207, R. 32.

<sup>m</sup> subj. § 261, 2, &

<sup>n</sup> § 260, R. 6. <sup>o</sup> gen

<sup>p</sup> § 260, R. 6. <sup>q</sup> § 257

<sup>r</sup> § 261, 2, &

*English to be turned into Latin.*

*Darius*, king of the Persians, made<sup>a</sup> war upon the Scythians<sup>b</sup>. *Philo*, the head<sup>c</sup> of the Academy, fled<sup>d</sup> from home<sup>e</sup> in the Mithridatic war<sup>f</sup>, and came to Rome<sup>g</sup>. Nero was committed<sup>h</sup>, for the purpose of<sup>i</sup> instruction<sup>j</sup>, to *Seneca*, even then a senator. From that day the north<sup>k</sup> winds prevailed<sup>l</sup>. If you wish to remove<sup>m</sup> avarice, *luxury*, its mother, must be removed<sup>n</sup>. Solon said that the administration of government<sup>o</sup> is comprised<sup>p</sup> (in) two things<sup>q</sup>, rewards<sup>r</sup> and punishments<sup>s</sup>. *Cato*, (when) an old man, began<sup>t</sup> to write history. *Experience*<sup>u</sup>, an excellent<sup>v</sup> instructor<sup>w</sup>, has taught me this<sup>x</sup>. Nature has given to man hands (as) assistants<sup>y</sup> in many arts<sup>z</sup>. Ambassadors from *Ptolemy* and *Cleopatra*, kings of Egypt, came to Rome. What shall I say concerning *memory*, the storehouse<sup>z</sup> of all things?

<sup>a</sup> inféro. <sup>b</sup> § 224. <sup>c</sup> princeps. <sup>d</sup> profugio. <sup>e</sup> § 255, R. 1. <sup>f</sup> § 253. <sup>g</sup> § 237. <sup>h</sup> trado. <sup>i</sup> for the purpose of, in. <sup>j</sup> disciplina. <sup>k</sup> Septentrio. <sup>l</sup> sum. <sup>m</sup> tollo. <sup>n</sup> § 274, R. 8, (a.) <sup>o</sup> administration of government, res publica. <sup>p</sup> contineo. <sup>q</sup> § 249, I. <sup>r</sup> sing. <sup>s</sup> instituo. <sup>t</sup> usus. <sup>u</sup> egregius. <sup>v</sup> magister. <sup>w</sup> § 231. <sup>x</sup> ministra. <sup>y</sup> gen. <sup>z</sup> thesaurus.

*Ernius* bore<sup>a</sup> two burdens, which are reckoned<sup>b</sup> the greatest, poverty and old age. *Marius* was influenced<sup>c</sup> by cupidity and anger, very bad advisers<sup>d</sup>. The Trojans were wandering about<sup>e</sup> without fixed habitations<sup>f</sup>, and with them the *aborigines*, a savage<sup>g</sup> race of men. The Germans celebrate (in) songs *Tuisco* and (his) son *Mannus*, the source<sup>h</sup> and founders<sup>i</sup> of the nation. By chance, the ancient city *Clazomœna* was near. *Q. Cæcilius* was questor in Sicily after *I* (was) questor<sup>j</sup>. (When) a young man, *I* devoted<sup>k</sup> much of (my) time<sup>l</sup> to philosophy. The two ordinary consuls of that year had perished<sup>m</sup>, one<sup>n</sup> by the sword, the other<sup>n</sup> by disease. The vultures seen by *Romulus*, presaged<sup>o</sup> that the city (of) *Rome* would be warlike<sup>p</sup>. The poet *Anacreon*<sup>q</sup> is said to have been choked<sup>r</sup> by the stone<sup>s</sup> of a raisin<sup>t</sup>; the senator *Fabius*, by a single<sup>u</sup> hair<sup>v</sup> in a draught<sup>w</sup> of milk.

<sup>a</sup> imp. <sup>b</sup> puto. <sup>c</sup> grassor, imp. <sup>d</sup> consultor. <sup>e</sup> to wander about, vagor. <sup>f</sup> without fixed habitations, sedibus incertis. <sup>g</sup> agrestis. <sup>h</sup> origo. <sup>i</sup> conditor. <sup>j</sup> lit. after me, &c. <sup>k</sup> tribuo. <sup>l</sup> § 212, R. 3

<sup>m</sup> *sing. placed at the end of the sentence.* <sup>n</sup> *alter.* <sup>o</sup> *pollicetur.* <sup>p</sup> *belatrix.* <sup>q</sup> § 279, 9. <sup>r</sup> *strangulo.* <sup>s</sup> *acinus.* <sup>t</sup> *uva passa.* <sup>u</sup> *urus* <sup>v</sup> *pilum.* <sup>w</sup> *haustus.*

It is related<sup>a</sup> that *Pisistrātus*<sup>b</sup>, the *tyrant* of Athens<sup>c</sup>, when a drunken<sup>d</sup> guest<sup>e</sup> had said<sup>f</sup> many (things) against him, replied<sup>g</sup>, that he<sup>h</sup> was not more angry<sup>i</sup> with him<sup>j</sup> than if any one had run<sup>k</sup> against him<sup>l</sup> blindfold<sup>m</sup>. The *Rutūli*, a *nation*<sup>n</sup>, for<sup>o</sup> that age and country, flourishing<sup>p</sup> in riches<sup>q</sup>, possessed<sup>r</sup> Ardea. Drusus is said<sup>s</sup> to have brought back<sup>t</sup> from the *province* (of) *Gaul*, the gold formerly given to the Senōnes at the siege<sup>u</sup> of the Capitol; and not<sup>v</sup>, as is the common report<sup>w</sup>, wrested<sup>x</sup> (from them) by Camillus<sup>y</sup>. Tiberius rejoiced that, in<sup>z</sup> the *island* (of) *Capreae*, the branches of a very old<sup>aa</sup> ilex, now drooping<sup>bb</sup> to the earth<sup>cc</sup> and sickly<sup>dd</sup>, revived<sup>ee</sup> at his<sup>ff</sup> arrival<sup>gg</sup>. The sea was given (as) a *kingdom* to *Neptune*, one<sup>hh</sup> (of the) *brothers*<sup>ii</sup> of Jupiter. I commend to you<sup>jj</sup> *Caius* and *Lucius Mummius*<sup>jj</sup>. *Marius*, (when) seventh time<sup>kk</sup> *consul*, died at an advanced age<sup>ll</sup>, in his own house<sup>mm</sup>.

<sup>a</sup> *memoriæ proditur.* <sup>b</sup> § 239. <sup>c</sup> *lit. of the Athenians.* <sup>d</sup> *ebrius.* <sup>e</sup> *conviva.* <sup>f</sup> § 263, 5, R. 2. <sup>g</sup> *dico.* <sup>h</sup> § 239. <sup>i</sup> *to be angry, succenseo.* <sup>j</sup> § 223, R. 2. <sup>k</sup> *incurro, § 266, 3.* <sup>l</sup> § 208. <sup>m</sup> *obligatis oculis, § 257.* <sup>n</sup> *gens.* <sup>o</sup> *ut in.* <sup>p</sup> *præpollens.* <sup>q</sup> § 250. <sup>r</sup> *habeo, m.* <sup>s</sup> *trado.* <sup>t</sup> *refero.* <sup>u</sup> *obsidio.* <sup>v</sup> *and not, nec.* <sup>w</sup> *common report, fama.* <sup>x</sup> *extorqueo.* <sup>y</sup> § 248, I. <sup>z</sup> *apud.* <sup>aa</sup> *vetus.* <sup>bb</sup> *demissus.* <sup>cc</sup> *terra.* <sup>dd</sup> *languens.* <sup>ee</sup> *convalesco.* <sup>ff</sup> § 208. <sup>gg</sup> *adventus.* <sup>hh</sup> *alter.* <sup>ii</sup> *sing.* <sup>jj</sup> *pl.* <sup>kk</sup> *seventh time, septimūm.* <sup>ll</sup> *at in advanced age, senex.* <sup>mm</sup> § 221, 1, R. 3, (1)

### ADJECTIVES.

§ 205. Adjectives, adjective pronouns, and particles, agree with their nouns in gender, number, and case.

A faithful friend is known in adversity.

Past time never returns.

Familiar things easily glide from the memory.

Alexander himself demolished Thebes.

*Amicus certus in res incertus cerno.*

*Præteritū tempus nunquam revertor.*

*Usitatus res facile e memoria dilabor.*

*Ipse Alexander Thebæ diruo*



I received many letters from you, all written with care

*Multus* a tu accipio *epistōla*, *omnis* diligenter *scriptus*.

The best laws, without any exception, will be taken away by this law.

*Bonus* *lex* *hic* *lex* *sine* *ullus* *exceptio* *tollo*.

Death is shameful in flight, glorious in victory.

In fuga *faedus* mors sum, in victoria *gloriōsus*.

In a state, the rights of war are most carefully to be observed.

In *respublica* *maximē* *conservandus* sum *jus* *bellum*.

No forgetfulness will ever blot out my remembrance of your favors to me.

*Meus* *tuus* *erga* *ego* *meritum* *memoria* *nullus* *unquam* *deleo* *oblivio*.

R. 1. The city which they call Rome, I foolishly supposed (to be) like this our (city.)

*Urbs*, qui dico *Roma*. *puto* *stultus* *ego* *hic* *nos-*  
*ter* *similis*.

R. 2. In a free state, the tongue and the mind ought to be free.

In *civitas* *liber*, *lingua* *mensque* *liber* *sum* *debeo*.

Menelaus and Paris, being armed, fought for Helen and (her) riches.

*Menelāus* *et* *Paris* *armātus* *pugno* *propter* *Hē-*  
*lēna* *et* *divitiā*.

(1.) Many sons and daughters placed Metellus on the funeral pile.

*Metellus* *multus* *filius* *et* *filia* *in* *rogus* *impōno*.

Ten free-born (youths,) ten virgins, all having fathers and mothers living, (were) chosen for the sacrifice.

*Decem* *ingenuus*, *decem* *virgo*, *patrimus* *omnis*, *matrimusque*, *ad* *sacrificium* *delectus*.

(2.) Benefit and injury are contrary to each other.

*Inter* *sui* *contrarius* *sum* *beneficium* *et* *injuria*.

He made his intention and endeavors clear to all persons.

*Perspicuus* *suus* *consilium*, *conatusque* *omnis* *facio*.

(3.) The king and the royal fleet departed at the same time.

*Rex* *regiusque* *classis* *unā* *profectus* *sum*.

*Exc.* The safety of all, (their) children, (and their) fortunes, are very dear to you.

*Tu* *omnis* *salus*, *libēri*, *fortūna*, *sum* *carus*.

R. 3. A great part of the men were either wounded or killed.

*Magnus* *pars* *homo* *vulnerātus* *aut* *occisus* *sum*.

The slaves conspired to arm themselves and seize upon the citadel!

*Servitium* *conjūro*, *u* *arx* *armātus* *occūpo*<sup>b</sup>

Three thousand two hundred of the Samnites were slain.

Lofty Ilium was consumed.

Pergamus was destroyed by the sword.

R. 7. (1.) A clear spring reflects the image of (a person) looking into it.

The avaricious (man) will never be satisfied.

The chaste blush even to speak of chastity.

Old (men) are least subject to contagious diseases.

(2.) I see and approve the better, I pursue the worse.

Gnats seek for acid (things) (but) do not fly to sweet (things.)

He who has lost (his) credit, has lost every (thing.)

(3.) Postumius, an enemy of his father, (and) an old neighbor and acquaintance, accuses Murena.

R. 8. To advance was difficult, to retreat hazardous.

R. 9. What is the matter?

Fear has more celerity than anger.

R. 10. It (is) astonishing how much that availed to the harmony of the state.

R. 11. No artist can by imitation attain to the skill of nature.

R. 12. Varro was the most learned of the Romans.

Plato (was) decidedly the most learned of all Greece.

R. 13. I am not surprised that Vatinius should despise my law, an enemy.

*Samnis cæsus sum tres mille ducenti.*

*Altus<sup>c</sup> crematus<sup>c</sup> sum Ilium.*

*Excisus<sup>c</sup> sum Pergamum ferrum.*

*Fons perlucidus imāgo intuens reddo.*

*Avārus nunquam sum contentus.*

*Erubesco pudicus etiam loquor de pudicitia.*

*Senex minimè sentio morbus contagiōsus.*

*Video bonus<sup>d</sup> probōque, deterior<sup>d</sup> sequor.*

*Culex acīdus peto; ad dulcis non advolo.*

*Omnis<sup>d</sup> perdo, qui fides perdo.*

*Murēna accūso paternus inimicus, Postumius, vetus vicīnus ac necessarius.*

*Progredior arduus sum, regredior periculōsus.*

*Quis negotium sum?*

*Multus timor quān ira celeritas habeo.*

*Is mirus quantus pro sum ad concordia civitas*

*Natura sollertia nemo opifex cōsequor possum imitor<sup>c</sup>.*

*Varro sum doctus Romanus.*

*Plato totus Græcia facile doctus.*

*Non admīror Vatinius, quod meus lex contemno homo inimicus.*

I witnessed your devotedness (when) a youth.

I will be satisfied with our own friendship.

R. 14. Add to this the cool, unfailing flow of fountains.

R. 15. Servilius Rullus first served up an entire wild boar at a feast.

That part of the Helvetian state, which had inflicted a remarkable calamity on the Roman people, first suffered punishment.

L. Philippus approached nearest to the two most illustrious orators, Crassus and Antony.

Spain was subdued last of all the provinces.

R. 17. At break of day the top of the mountain was occupied by Labienus.

I have long been desirous of visiting Alexandria and other parts of Egypt.

Through the midst of the city flows the river Marsyas, celebrated in the fabulous songs of the Greeks.

R. 18. After (they) entered the Roman territory, the consuls advance to meet the enemy.

(They) separated with minds mutually irritated.

*Stadium tuus, adolescens, perspicio.*

*Contentus sum noster ipse amicitia.*

*Addo huc fons gelidus perennitas.*

*Solidus aper primus in epulæ appono Servilius Rullus.*

*Qui pars civitas Helvetius insignis calamitas populus Romānus infēro, is princeps pœna persolvo.*

*Duo superus orator, Crassus et Antonius, L. Philippus propior accedo.*

*Hispania postērus omnis provincia perdomo.*

*Primus lux superus mons a Labienus teneo.*

*Jam pridem cupio Alexandria, reliquusque Ægyptus viso.*

*Urbs medius interfluo Marsyas amnis, fabulosus Græcus carmen inclutus.*

*Postquam in ager Romānus venio, obviā hostis consul eo.*

*Irritatus utrinque animus discedo.*

<sup>a</sup> sing. <sup>b</sup> lit. that being armed they would seize. <sup>c</sup> fem. <sup>d</sup> pl. <sup>e</sup> § 275, III. R. 4. <sup>f</sup> § 229. <sup>g</sup> § 145, II. <sup>h</sup> § 145, I. 2. <sup>i</sup> § 184, 2. <sup>j</sup> § 228.

*English to be turned into Latin.*

The drones<sup>a</sup> are without a sting<sup>b</sup>, as it were<sup>c</sup> imperfect bees, and<sup>d</sup> the slaves<sup>e</sup> of the true bees. The auxiliaries<sup>f</sup> of the king, embarrassed and confused<sup>g</sup>, because<sup>h</sup> they had

marched' in no order, betake' themselves to flight. *Cattle*<sup>k</sup>, (when) *dispersed*<sup>l</sup>, follow the herds of their own species<sup>m</sup>. Jugurtha, by *secret*<sup>n</sup> *paths*<sup>o</sup>, gets the start<sup>p</sup> of the army of Metellus. The ears have properly<sup>q</sup> been placed<sup>r</sup> in the *higher*<sup>s</sup> *parts* of the body<sup>t</sup>, since they ought<sup>u</sup> to receive<sup>v</sup> sound, which naturally<sup>w</sup> ascends<sup>x</sup>. A *hundred brazen bars*<sup>y</sup> close the gates of war. Dionysius used<sup>z</sup> to harangue<sup>aa</sup> from a *lofty tower*. In the Alps *white*<sup>bb</sup> *hares* (are found),<sup>cc</sup> for which<sup>dd</sup>, during the winter<sup>ee</sup>, the ancients<sup>ff</sup> believed that snow served<sup>gg</sup> for food<sup>hh</sup>. Verres placed *tents, composed*<sup>ii</sup> of curtains of fine linen<sup>jj</sup>, near<sup>kk</sup> the *very mouth*<sup>ll</sup> of the harbor.

<sup>a</sup> fucus. <sup>b</sup> aculeus. <sup>c</sup> velut. <sup>d</sup> et quasi. <sup>e</sup> servus. <sup>f</sup> auxilium. <sup>g</sup> impedio ac perturbo. <sup>h</sup> quòd. <sup>i</sup> to march, iter facio. <sup>j</sup> conjicio. <sup>k</sup> pecus, ūdis. <sup>l</sup> dispello. <sup>m</sup> genus. <sup>n</sup> occultus. <sup>o</sup> iter. <sup>p</sup> to get the start, antevenio. <sup>q</sup> rectè. <sup>r</sup> collōco, § 280, 1, (a.) <sup>s</sup> altus, pos. <sup>t</sup> pl. <sup>u</sup> debeo, § 263, 5. <sup>v</sup> percipio. <sup>w</sup> § 247. <sup>x</sup> to ascend, sublimè feror, § 266, 1. <sup>y</sup> vectis. <sup>z</sup> soleo. <sup>aa</sup> concionor. <sup>bb</sup> candidus. <sup>cc</sup> § 209, R. 4. <sup>dd</sup> § 223. <sup>ee</sup> hibernis mensibus, § 253. <sup>ff</sup> antiquus. <sup>gg</sup> § 227, R. 3, (a.) <sup>hh</sup> pro cibatu. <sup>ii</sup> intentus. <sup>jj</sup> curtains of fine linen, carbaseus velum. <sup>kk</sup> propter. <sup>ll</sup> introitus.

Cæsar erected<sup>a</sup>, on the *extremity*<sup>b</sup> of the bridge, a tower<sup>c</sup> of four stories<sup>d</sup>, and gave the command<sup>e</sup> of that place<sup>f</sup> to T. Volcatius<sup>g</sup>. Virgil invokes Ceres and Liber, because<sup>h</sup> their *productions*<sup>i</sup> are most *necessary*<sup>j</sup> for<sup>k</sup> the service<sup>l</sup> of men. Neither<sup>m</sup> *meat, drink*<sup>n</sup>, *wakefulness*<sup>o</sup>, nor *sleep*, are *salutary*<sup>p</sup> for us<sup>q</sup>, without a certain<sup>r</sup> limitation<sup>s</sup>. The *wall* and the *gate* had been *struck*<sup>t</sup> by lightning<sup>u</sup>. Neither could Pompey bear<sup>v</sup> an *equal*, nor Cæsar a *superior*. Nightingales lay<sup>w</sup>, in the *beginning*<sup>x</sup> of *spring*, at the most<sup>y</sup>, six eggs. The *Eunuch* was *acted*<sup>z</sup> twice in a day. Sergestus is carried in the *great*<sup>aa</sup> *Centaur*. Let an indulgent<sup>bb</sup> friend, as is just<sup>cc</sup>, set off<sup>cc</sup> my good (qualities) against my faults<sup>dd</sup>. The *age* in which<sup>ee</sup> Pericles lived *first*<sup>ff</sup> produced<sup>gg</sup> at Athens<sup>hh</sup> an almost<sup>ii</sup> perfect orator.

<sup>a</sup> constituo. <sup>b</sup> § 205, R. 17. <sup>c</sup> § 79, 3. <sup>d</sup> tabulatum. <sup>e</sup> to give the command, præficio. <sup>f</sup> § 224. <sup>g</sup> § 229. <sup>h</sup> quòd. <sup>i</sup> fructus. <sup>j</sup> § 126, 5, (a) & 127, 1. <sup>k</sup> ad. <sup>l</sup> utilitas. <sup>m</sup> non before each nominative. <sup>n</sup> humor. <sup>o</sup> vigilia. <sup>p</sup> saluber. <sup>q</sup> § 222, 3. <sup>r</sup> quidam. <sup>s</sup> mensura. <sup>t</sup> tango. <sup>u</sup> de cælo. <sup>v</sup> fere, ind. imp. <sup>w</sup> pario. <sup>x</sup> primus. <sup>y</sup> at the most, cum plurimum. <sup>z</sup> fem. <sup>aa</sup> dulcis. <sup>bb</sup> æquum. <sup>cc</sup> com. <sup>dd</sup> R. 7, (2). <sup>ee</sup> § 253. <sup>ff</sup> § 205, R. 17. <sup>gg</sup> fero. <sup>hh</sup> § 254. <sup>ii</sup> prope

I begin<sup>a</sup> to seek<sup>b</sup> not only gratification<sup>c</sup>, but also glory from this pursuit<sup>d</sup>, since<sup>e</sup> it has been approved by *your* judgment, a most *grave* and *learned* man<sup>f</sup>. The Samnites said that they<sup>h</sup> had tried<sup>i</sup> all<sup>j</sup> (methods, to ascertain) if they could support<sup>k</sup>, by *their* own<sup>m</sup> strength<sup>n</sup>, so great a weight<sup>o</sup> of war. Mithridātes said<sup>p</sup> that he<sup>h</sup> had taken<sup>q</sup> Cappadocia by his own<sup>m</sup> power<sup>r</sup> alone<sup>s</sup>, without the assistance<sup>t</sup> of any<sup>u</sup> of the soldiers. Do you not think<sup>v</sup> that *my* prayers<sup>h</sup>, (when) present<sup>w</sup>, would have benefited<sup>x</sup> him<sup>y</sup>, to whom *my* name, (when) absent<sup>w</sup>, had been an honor<sup>z</sup>? (Their) *swiftness* and the *country*<sup>aa</sup> (being) unknown<sup>bb</sup> to the enemy, *defended*<sup>cc</sup> most<sup>dd</sup> (of them.) A free state<sup>ee</sup> and a monarch are naturally<sup>ff</sup> hostile<sup>gg</sup> to each other<sup>hh</sup>. Do you fear<sup>ii</sup> lest *your* house, (the house) of so distinguished<sup>jj</sup> a man and citizen, should be deserted<sup>kk</sup>?

<sup>a</sup> incipio. <sup>b</sup> peto. <sup>c</sup> oblectatio. <sup>d</sup> studium. <sup>e</sup> postquam. <sup>f</sup> eruditus. <sup>g</sup> § 205, R. 13, (b.) <sup>h</sup> § 239. <sup>i</sup> experior, § 272. <sup>j</sup> R. 7, (2.) <sup>k</sup> toléro. <sup>l</sup> suusmet. <sup>m</sup> ipse, *gen.*, R. 13. <sup>n</sup> pl. <sup>o</sup> moles. <sup>p</sup> § 280, 1, (a.) <sup>q</sup> capio, § 272. <sup>r</sup> opéra. <sup>s</sup> unus, R. 13. <sup>t</sup> auxilium. <sup>u</sup> quisquam. <sup>v</sup> puto. <sup>w</sup> R. 13. <sup>x</sup> prosum, § 268, R. 5, (a.) <sup>y</sup> § 225. <sup>z</sup> § 227. <sup>aa</sup> regio. <sup>bb</sup> ignārus. <sup>cc</sup> tutor, R. 2, (2.) <sup>dd</sup> plerisque. <sup>ee</sup> civitas. <sup>ff</sup> § 247. <sup>gg</sup> inimicus. <sup>hh</sup> to each other, inter se. <sup>ii</sup> vereor. <sup>jj</sup> so distinguished, talis. <sup>kk</sup> § 262.

## RELATIVES.

§ 206. Relatives agree with their antecedents in gender, number, and person, but their case depends on the construction of the clause to which they belong.

The hour which has passed cannot return.

Bring thou flowers which the bee loves.

Cæsar, for the reasons which I have mentioned, determined to cross the Rhine.

He is rich, whose mind is tranquil.

The foundation of permanent fame is justice, without which there can be nothing praiseworthy.

*Hora, qui prætereo non redeo possum.*

*Affëro<sup>a</sup> flos qui amo apis.*

*Cæsar, hic de causa qui commemorô, Rhenus transeo decerno.*

*Dives sum, qui animus tranquillus sum.*

*Fundamentum perpetuus fama sum justitia, sine qui nihil possum sum laudabilis.*

The husbandman plants trees, whose fruit he himself will never see.

How can it be imagined that there is any animal which hates itself?

Who was found, that blamed my consulship, except Clodius?

All (persons) by nature follow those (things) which seem good, and avoid the contrary.

Dicæarchus has written three books, which are called Lesbians.

There is no nation which we can fear.

The Egyptians consecrated no animal, but for some advantage which they received from it.

We are not those to whom nothing appears to be true.

I will explain those things which you desire, as well as I can.

I expect the arrival of Menander, whom I was very careful to send to you.

Why am I compelled to censure the senate, whom I have always commended?

All the reasons which you mention are very just.

The consuls came to that army which I had in Apulia.

(1.) The Helvetians appoint a day, on which day all should assemble upon the bank of the Rhone.

Cæsar knew that the day was near, on which day it was necessary to distribute corn to the soldiers.

*Arbos* sero ag icôla, qui adspicio fructus ipse nunquam.

Quî possum cogito sum aliquis<sup>b</sup> animal, qui sui odi<sup>c</sup>.

Quis meus consulatus, præter Clodius, qui vituperô<sup>d</sup>, invenio.

Omnis natûra is sequor, qui videor bonus, fugiôque contrarius.

Dicæarchus tres libris scribo, qui Lesbiacus voco.

Nullus sum natio, qui pertimesco<sup>d</sup>.

Ægyptius nullus bellua, nisi ob aliquis utilitas, qui ex is capio<sup>e</sup>, consécro.

Non sum is, qui nil verus sum videor<sup>f</sup>.

Is, qui volo, ut possum<sup>g</sup>, explico.

Adventus expecto<sup>h</sup> Menander, qui ad tu superius cura mitto.

Cur senatus cogo, qui laudo semper, reprehendo?

Omnis causa, qui commemorô, justus sum.

Consul ad is exercitus, qui in Apulia habeo, venio.

Helvetius dies dico, qui dies ad ripa Rhodanus omnis convenio<sup>i</sup>.

Cæsar intelligo dies insto<sup>j</sup>, qui dies frumentum miles metior oportet<sup>c</sup>.

(2.) I, who console you, cannot (console) myself.

For the most part, men willingly believe that which they desire.

(3.) The desires which arise from nature are easily satisfied without any harm.

Ambigatus, desiring to relieve his kingdom from a burdensome population, declared that he would send his sons to the settlements which the gods should point out by auguries.

I trust, such are your prudence and temperance, that you are in good health.

(I) who, such is my inattention, often did not come near you for many days, while you were here, am now daily distressed because I cannot run to you.

(a.) Most persons require those (things) from friends, which they do not themselves give.

He who does not fear death, procures for himself a great security to a happy life.

(b.) I have the letters which you sent to Nero.

(4.) (Those) who seem to be doing nothing, are often doing greater (things) than others.

(He) who wishes the kernel to be (extracted) from the nut, cracks the nut.

(5.) The grove of Hammon has a fountain (which) they call the water of the sun; it flows lukewarm at day-break, and cold at mid-day, when the heat is most intense.

*Ego, qui tu confi mo, ipse<sup>k</sup> ego non possum.*

*Fere libenter homo is, qui volo, credo.*

*Qui cupiditas a natūra proficiscor, facilè expleo sine ullus injuria.*

*Ambigātus, exonēro prægrāvans turba<sup>l</sup> regnum cupiens, filius mitto sui in qui deus do<sup>c</sup>, augurium sedes ostendo.*

*Spero, qui tuus prudentia et temperantia sum, tu valeo<sup>n</sup>.*

*Qui, qui meus negligentia sum, multus sæpe dies ad tu, cū hic sum, non accēdo, nunc quotidie, non sum tu,\* ad qui cursito<sup>c</sup>, discrucior.*

*Plerusque, qui ipse non tribuo amicus, hic ab is desidēro.*

*Qui mors non timeo, magnus is sui præsidium ad beātus vita compāro.*

*Habeo qui ad Nero litēra mitto.*

*Qui nihil ago videor, sæpe magnus ago quā alius.*

*Qui e nux nucleus sum volo, frango nux.*

*Hammon nemus fons habeo; aqua sol voco; sub lux ortus<sup>o</sup> tepidus inano, medius dies quum vehēmens sum caler, frigidus flu.*

\* *lit.* that you are not:

(6) (a.) At this age, which we have mentioned, Hannibal went with his father into Spain.

The people whom you know being judges.

(b.) I opened the folds of the door in the narrow passage.

(7.) The Volscians, being beaten in a pitched battle, lost Volscæ, the best city which they had.

Agamemnon, when he had devoted to Diana the most beautiful thing which had been born in his kingdom in that year, sacrificed Iphigenia.

P. Volumnius placed in the list of proscribed persons L. Julius Calidus, the most elegant poet whom our age has produced since the death of Lucretius and Catullus.

(8.) Pausanias was unwilling to return to Sparta, and betook himself to Colonæ, which place is in the Troad.

(9.) The Helvetians are bounded on one side by the river Rhine, which separates the Helvetian territory from the Germans.

Cæsar determined to advance to the Scheldt, which flows into the Meuse.

(10.) The winds had carried me from Sicily to Leucopetra, which is a promontory of the Rhegian territory.

There is a river in Britain, which is called the Thames.

Cæsar came to Gomphi, which is a town of Thessaly.

(11.) A few conspired against

*Hic*<sup>p</sup>, *qui* dico, *atq*<sup>s</sup> Hannibal cum pater in Hispania proficiscor.

*Judex*<sup>q</sup>, *qui* nosco<sup>r</sup> populus<sup>r</sup>.

*Ostium* *qui* in angiportus sum patefacio foris.

Volsci, acies victus, Volscæ, civitas, *qui* habeo *bonus*, perdo.

Agamemnon, quum devoveo<sup>r</sup> Diāna *qui* in suus regnum pulcher nascor<sup>bb</sup> ille annus<sup>p</sup>, immolo Iphigeniā.

P. Volumnius L. Julius Calidus, *qui* post Lucretius Catullusque mors multo elēgans poēta noster ætas fero, in proscriptus numerus refero.

Pausanias Sparta redeo nolo, et *Colōnæ*, *qui* locus in ager Troas<sup>u</sup> sum, se conféro.

Helvetius contineo unus ex pars *flumen Rhēnus*, *qui*<sup>v</sup> ager Helvetius a Germānus divido.

Cæsar ad *flumen Scaldis*, *qui*<sup>v</sup> inflo in Mosa, eo constituo.

Ex Sicilia ego ad *Leucopētra*, *qui*<sup>v</sup> sum *promontorium* ager Rheginus ventus deféro.

*Flumen* sum in Britannia, *qui*<sup>v</sup> appello *Tamēsis*.

Cæsar *Gomphi* pervenio, *qui*<sup>v</sup> sum *oppidum* Thessalia.

Conjūro paucus contra



the republic, concerning which (conspiracy) I will speak as truly as possible.

(12.) You are not reading my words, who have been banished to the Ister.

(13.) The Lacedæmonians killed their king, Agis, (a crime) which never before had happened among them.

(14.) In regard to what you write, that you wish to know what is the state of the republic; there is very great discord.

(15.) The ambassador of king Attalus demanded, that the ships and captives, which had been taken in the naval battle at Chios, should be restored.

(16.) This I will very briefly say, that no one was ever so shameless, as silently to wish from the immortal gods so many and so great things as they have bestowed upon Cn. Pompey.

Hannibal had not expected that so many nations in Italy would revolt to him, as revolted after the defeat at Cannæ.

The other citizens in a state are wont to be such as are the leaders.

Be such, as you would wish to be considered.

respublica, de *qui* quàm verè<sup>z</sup> possum dico.

Nec *meus* verbum lego, *qui* submoveo ad Ister.

Agis rex, Lacedæmonius, *qui* nunquam antea apud is accido, neco.

*Qui* scribo tu volo scio, *qui* sum<sup>y</sup> respublica status; summus dissensio sum.

Attalus rex legatus postulo, *navis*<sup>m</sup> *captivus*-que, *qui*<sup>w</sup> ad Chios navalis prælium capio, restituo.

Hic breviter dico, nemo<sup>m</sup> unquam tam impudens sum, qui a deus immortalis *tot et tantus* res tacitus audeo<sup>z</sup> opto, *quot et quantus* deus immortalis ad Cn. Pompeius defero.

Non spero Hannibal fore<sup>aa</sup> ut *tot* in Italia populus ad sui deficio, *quot* deficio post Cannensis clades.

*Qualis* in respublica princeps sum, *talis* reliquus soleo sum civis.

*Qualis* habeo volo, *talis* sum.

<sup>a</sup> § 162, 4. <sup>b</sup> § 138, 2, (b.) <sup>c</sup> § 266, 1. <sup>d</sup> § 264, 7. <sup>e</sup> § 266, 3. <sup>f</sup> § 264, 1. <sup>g</sup> fut. <sup>h</sup> § 145, II., 3. <sup>i</sup> § 264, 5. <sup>j</sup> § 272. <sup>k</sup> § 207, R. 28. <sup>l</sup> § 251. <sup>m</sup> § 239. <sup>n</sup> § 272. <sup>o</sup> acc. <sup>p</sup> § 253. <sup>q</sup> sing. <sup>r</sup> § 183, 3, N. 3, & § 162, 7. <sup>s</sup> § 257, R. 7. <sup>t</sup> § 263, 5, R. 2. <sup>u</sup> § 204. <sup>v</sup> masc. <sup>w</sup> neut. <sup>x</sup> § 127, 4. <sup>y</sup> § 265. <sup>z</sup> § 264. <sup>aa</sup> fore, &c.; lit. that it would come to pass that, &c. § 268, R. 4, (b.) <sup>bb</sup> § 266, 3.

*English to be turned into Latin.*

The Delphic *tablet*<sup>a</sup>, *which* is now<sup>b</sup> in the Palatium, will serve<sup>c</sup> as a proof<sup>d</sup> that the old Greek letters<sup>e</sup> were almost the same as<sup>f</sup> the Latin now are. No *animal*, *which* has blood, can be without a heart. Sardanapālus was born in the thirty-third degree<sup>g</sup> from *Ninus* and *Semirāmis*, *who* founded Babylon. Timoleon, *which*<sup>h</sup> is thought<sup>i</sup> a more difficult (thing,) bore prosperous<sup>j</sup> more wisely than adverse fortune. Socrātes appears<sup>k</sup> to me, as<sup>l</sup> is agreed<sup>i</sup> among all, to have first<sup>m</sup> called off<sup>n</sup> philosophy from hidden<sup>o</sup> things. (*He*) takes away<sup>p</sup> the greatest ornament of friendship, *who* takes from it (mutual) respect<sup>q</sup>. The earth never disobeys<sup>r</sup> command<sup>s</sup>, nor ever restores without usury *what* she has received<sup>t</sup>.

<sup>a</sup> tabūla. <sup>b</sup> hodie. <sup>c</sup> § 227, R. 3, (a.) <sup>d</sup> indicium, § 227, R. 2. <sup>e</sup> § 239. <sup>f</sup> qui, § 207, R. 27, (d.) <sup>g</sup> locus. <sup>h</sup> id quod, (13,) (b.) <sup>i</sup> puto. <sup>j</sup> secundus. <sup>k</sup> vidcor. <sup>l</sup> constat. <sup>m</sup> primus, § 205, R. 15, (b.) <sup>n</sup> avōco, § 242, R. 1. <sup>o</sup> occultus. <sup>p</sup> tollo. <sup>q</sup> verecundia. <sup>r</sup> recuso. <sup>s</sup> imperium. <sup>t</sup> accipio.

The *horses*, *which*<sup>a</sup> were drawing Darius, pierced<sup>b</sup> with spears, and maddened<sup>c</sup> with pain<sup>d</sup>, had begun<sup>e</sup> to shake off<sup>f</sup> the yoke, and dash<sup>g</sup> the king from the chariot<sup>h</sup>. The memory of Hortensius was so great<sup>i</sup> that, without (any thing) written<sup>j</sup>, he would repeat<sup>k</sup> *those* (things) *which*<sup>i</sup> he had meditated<sup>m</sup> with himself, in the same words in *which* he had thought<sup>n</sup> (them.) *Those*, *whose*<sup>l</sup> fathers or ancestors<sup>o</sup> have been distinguished<sup>p</sup> by some (species of) renown<sup>q</sup>, generally<sup>r</sup> study to excel in the same kind of glory<sup>s</sup>. Let every one exercise<sup>t</sup> himself in the *art* *which*<sup>i</sup> he understands<sup>u</sup>. Brute animals<sup>v</sup> do not move<sup>w</sup> themselves from that *place* in *which*<sup>i</sup> they were born. Hannibal was doubtful<sup>x</sup> whether<sup>y</sup> he should pursue (his) march<sup>z</sup> into Italy, or engage<sup>aa</sup> with the *first*<sup>bb</sup> Roman<sup>cc</sup> army *which* should offer<sup>dd</sup> itself.

<sup>a</sup> (3.) <sup>b</sup> confodio. <sup>c</sup> efferatus. <sup>d</sup> dolor. <sup>e</sup> cæpi. <sup>f</sup> quatio. <sup>g</sup> excutio. <sup>h</sup> § 242. <sup>i</sup> tantus. <sup>j</sup> scriptum. <sup>k</sup> reddo. <sup>l</sup> (3.) (a.) <sup>m</sup> commentor. <sup>n</sup> cogito, § 266, 1. <sup>o</sup> majores. <sup>p</sup> præsto. <sup>q</sup> gloria. <sup>r</sup> plerumque. <sup>s</sup> laus. <sup>t</sup> § 260, R. 6. <sup>u</sup> nosco. <sup>v</sup> brute animals. <sup>w</sup> bestia. <sup>x</sup> commoveo. <sup>y</sup> incertus. <sup>z</sup> utrum. <sup>aa</sup> to pursue a march. <sup>bb</sup> § 206, (7.) <sup>cc</sup> lit with that army which should first. &c. <sup>dd</sup> gen. vl. <sup>dd</sup> § 266, R. 4

Thrasylbŭlus, when he had fled<sup>a</sup> to *Phyle*<sup>b</sup>, which is a very strongly fortified<sup>c</sup> fortress<sup>d</sup> in Attica, had not more than thirty of his (men) with him. Mankind<sup>e</sup> have fenced<sup>f</sup> with walls<sup>g</sup> their united<sup>h</sup> dwelling-places<sup>i</sup>, which<sup>j</sup> we call<sup>k</sup> cities. Do you think<sup>l</sup> that those<sup>m</sup> who are said to divine, can answer<sup>n</sup> whether<sup>o</sup> the sun is<sup>p</sup> larger than<sup>q</sup> the earth, or as large as<sup>r</sup> (it) seems (to be?) What (can be) more miserable than this<sup>s</sup>, that he<sup>m</sup> who has been<sup>z</sup> consul-elect<sup>t</sup> as many<sup>u</sup> years as<sup>r</sup> he has<sup>v</sup> (lived,) cannot be chosen<sup>w</sup> consul? It is (a saying) of the Stoics<sup>x</sup>, that no ball<sup>m</sup> is in all respects<sup>y</sup> such as another ball is<sup>p</sup>.

<sup>a</sup> confugio, § 263, 5, R. 2. <sup>b</sup> § 44 & § 237. <sup>c</sup> munitus, *sup.* <sup>d</sup> castellum. <sup>e</sup> homo, *pl.* <sup>f</sup> sepio. <sup>g</sup> mœnia. <sup>h</sup> conjungo. <sup>i</sup> dwelling-place. <sup>j</sup> domicilium. <sup>k</sup> (8.) <sup>l</sup> dico. <sup>m</sup> censeo. <sup>n</sup> § 239. <sup>o</sup> § 272. <sup>p</sup> whether, *ne, joined to the adjective.* <sup>q</sup> § 265. <sup>r</sup> § 256, R. 3. <sup>s</sup> § 206, (16.) <sup>t</sup> § 256. <sup>u</sup> elect, designatus. <sup>v</sup> tot. <sup>w</sup> habeo. <sup>x</sup> fio. <sup>y</sup> § 211, R. 8, (3,) (b.) <sup>z</sup> res, § 250. <sup>z</sup> § 266, 1.

As many<sup>a</sup> kinds<sup>b</sup> of orators are found<sup>c</sup>, as<sup>d</sup> we have said that there are<sup>e</sup> of oratory<sup>f</sup>. There is, at Syracuse,<sup>g</sup> a prison, made by that most cruel tyrant<sup>h</sup>, Dionysius, which<sup>i</sup> is called the stone-quarries<sup>j</sup>. When the Carthaginians had heard<sup>k</sup> that Attalus and the Romans had departed<sup>l</sup> from Oreum, they feared<sup>m</sup> lest they should be surprised<sup>n</sup> within Rhium, that<sup>t</sup> is, the strait<sup>o</sup> of the Corinthian gulf. Pliny affirms that this<sup>p</sup> is even<sup>q</sup> the fairest<sup>r</sup> part of philosophy, to conduct<sup>s</sup> public business. Equestrian games having been feigned<sup>t</sup>, the virgins, who had come to the show<sup>u</sup>, became<sup>v</sup> a prey, and this<sup>p</sup> (was) immediately a cause of war.

<sup>a</sup> totidem. <sup>b</sup> genus. <sup>c</sup> reperio. <sup>d</sup> quot. <sup>e</sup> § 272. <sup>f</sup> oratio. <sup>g</sup> § 254. <sup>h</sup> § 248, 1. <sup>i</sup> (8.) <sup>j</sup> Lautumiae. <sup>k</sup> § 263, 5. <sup>l</sup> proficiscor, § 272 & 270, R. 3. <sup>m</sup> vereor. <sup>n</sup> opprimo. <sup>o</sup> fauces. <sup>p</sup> § 206, (13,) (c.) <sup>q</sup> etiam. <sup>r</sup> pulcher. <sup>s</sup> ago. <sup>t</sup> simul. <sup>u</sup> spectaculum. <sup>v</sup> sum.

## DEMONSTRATIVES.

## § 207.

R. 20. We are speaking of such friends as are known in common life<sup>a</sup>; from this number our examples must be taken.

Loquor de is amicis qui nosco vita communis; ex hic numerus ego<sup>b</sup> exemplum sumo.

Darius left, as defenders of this

Darius is pons, dum

bridge in his absence, the princes whom he had brought with him from Ionia and Æolis. In this number was Miltiades.

The Volsci had prepared auxiliaries to send to the Latins. Incensed at this, the consuls led (their) legions into the Volscian territory.

Cassivellaunus sent forth his charioteers from the woods, and engaged with these, to the great hazard of our cavalry; and by this fear prevented (them) from making wider incursions.

R. 21. The peevishness of old men has some excuse, not, indeed, sufficient, but such as seems capable of being admitted.

Your grief (is) indeed natural, but (it) ought to be greatly moderated.

R. 22. I do not like it, that I have hitherto (received) no letter from you respecting these things.

R. 23. Q. Catulus was learned, not according to the ancient, but according to our manner.

The Capitol was built of hewn stone; a work to be admired even in the present magnificence of the city.

Julius Tutor and Julius Sabinus took part (in the conspiracy;) the former a Trevirian, the latter a Lingonian.

Neither Thracian Orpheus, nor Linus, shall excel me in song, although (his) mother should aid the former, and (his) father the latter; Calliopea Orpheus, and Linus the beautiful Apollo.

ipse absum<sup>c</sup>, custos relinquo princeps, qui suicum ex Ionia et Æolis duco. In *hic* sum *numerus* Miltiades.

Volsci compāro auxilium, qui mitto<sup>d</sup> Latinus. *Hic ira<sup>e</sup>*, consul in Volscus ager legio duco.

Cassivellaunus essedarius ex silva emitto<sup>f</sup>, et magnus cum periculum noster eques<sup>g</sup> cum is confli<sup>g</sup>o<sup>f</sup>; atque *hic metus* latē vagor prohibeo<sup>f</sup>.

Morositas senex habeo aliquis<sup>h</sup> excusatio<sup>i</sup>, non *ille* quidem justus, sed qui probo possum videor<sup>j</sup>.

Tuus dolor humanus is quidem, sed magnopere moderandus.

*Ille* molestē fero, *nihil ego adhuc hic de res habeo tuus litæ<sup>k</sup>*.

Q. Catulus non antiquus *ille* mos<sup>l</sup>, sed *hic* noster sum eruditus.

Capitolium saxum<sup>m</sup> quadratus substruo; opus vel in *hic* magnificentia urbs conspiciendus.

Misceo sui Julius Tutor et Julius Sabinus; *hic* Trevir, *hic* Lingon.

Non ego carmen<sup>n</sup> vinco nec Thracius Orpheus, nec Linus; *hic*<sup>o</sup> mater quamvis, atque *hic* pate adsum; Orpheus Calliopea, Linus formosus Apollo.

R. 24. The Sidonian Antipater was wont to utter hexameter verses without premeditation.

The celebrated Medea is said to have formerly fled from the same Pontus.

Did you prefer that insignificant person to all of us, and to Plato himself?

R. 27. The most remote region of heaven (still) remains, which is also called the ether.

Whatever is right, is also useful.

Nothing is generous which (is) not also just.

What (is there) excellent, (which is) not also difficult?

The rule of utility is the same as that of virtue.

As consul, you have shown yourself the same that you had always been.

The servants were of the same character as (their) master.

How feeble are the sayings of the rhetoricians concerning the power of virtue! Even those who assent to them, go away the same as they had come.

Virtue is the same in man as in God.

The Academicians and Peripatetics were once the same.

I placed Tiridates, born of the same father as myself, in possession of Armenia.

Antipāter *ille* Sidonius soleo versus hexamēter fundo ex tempus.

Ex idem Pontus Medēa *ille* quondam profugio dico.

Egōne omnis, et Plato ipse, nescio quis *ille* antepōno?

Resto ultīmus cœlum complexus, qui *idem* æther voco.

Quisquis honestus sum, *idem* sum utilis.

Nihil sum liberālis, qui non *idem* justus.

Quis præclārus non *idem* arduus?

*Idem* utilitas, qui honestas sum regūla.

*Idem* existo consul, qui sum semper.

Servus *idem* mos<sup>a</sup> sum<sup>f</sup>, qui dominus.

Rhetor dictum quā exilis sum de virtus vis! Qui etiam qui assentior *idem* abeo, qui venio.

Virtus *idem* in homo ac Deus sum.

Academīcus et Peripatēticus quondam *idem* sum<sup>f</sup>.

Tiridātes ego, *idem* egōcum<sup>a</sup> pater<sup>f</sup> genitus, in possessio Armenia dedūco.

<sup>a</sup> lit. as common life knows. <sup>b</sup> § 225, III. <sup>c</sup> § 266, 3. <sup>d</sup> § 264, 5  
<sup>e</sup> § 247. <sup>f</sup> imp. <sup>g</sup> pl. <sup>h</sup> § 138, 2. <sup>i</sup> § 212, R. 3. <sup>j</sup> § 260, R. 4  
<sup>k</sup> § 212, R. 1. <sup>l</sup> § 249, II. <sup>m</sup> § 247. <sup>n</sup> pl. <sup>o</sup> § 224. <sup>p</sup> § 211  
R. 8, (2.) <sup>q</sup> § 222, R. 7. <sup>r</sup> § 246.

## INTENSIVES.

## § 207.

R. 28. I want not medicine, I console myself.

He acquired to himself the greatest glory.

He who knows himself will feel that he has something in him divine.

Non egeo medicīna<sup>a</sup>,  
ego ipse consōlor.

Sui ipse pario laus  
magnus.

Qui sui ipse nosco<sup>b</sup>,  
aliquis sentio sui habeo<sup>c</sup>  
divinus.

<sup>a</sup> § 250, 2, (2.) <sup>b</sup> § 145, VI. & § 162, 7. <sup>c</sup> § 272.

*English to be turned into Latin.*

I hate a wise (man) who is not wise for *himself*<sup>a</sup>. The wise (man,) who neither profits<sup>b</sup> *himself*<sup>c</sup> nor others, is wise in vain<sup>d</sup>. Wilt thou, when God has given thee a mind, than which<sup>e</sup> nothing is more excellent<sup>f</sup> or divine, so debase<sup>g</sup> *thyself* as<sup>h</sup> to think<sup>i</sup> that there is no difference<sup>j</sup> between thee and some<sup>k</sup> quadruped? We have this primary<sup>l</sup> desire<sup>m</sup> from nature, that we should preserve<sup>n</sup> *ourselves*<sup>o</sup>. I cannot blame that in you which I approved in myself.

<sup>a</sup> b 222, 3. <sup>b</sup> prosum. <sup>c</sup> § 224. <sup>d</sup> is wise in vain, irrita pollet sapientia, § 250. <sup>e</sup> § 256. <sup>f</sup> præstans. <sup>g</sup> projicio. <sup>h</sup> § 262, R. 1. <sup>i</sup> puto. <sup>j</sup> nihil interesse. <sup>k</sup> aliquis. <sup>l</sup> primus. <sup>m</sup> appetitio. <sup>n</sup> conseruo, § 262. <sup>o</sup> ipse, agreeing with the object, § 133, R. 2.

## INDEFINITES.

## § 207.

R. 29. Finally you will ascertain, whether the Faberii incline at all to promote this design of mine. Should they have any<sup>c</sup> (such inclination,) it is of great service; but if not, let us exert ourselves in every way.

Denique intelligo, ecquid Faberius inclino<sup>a</sup> ad hic meus consilium adjuvo<sup>b</sup>. Si quid sum, magnus sum adjumentum; sin minus, quicunque ratio contendo

R. 30. If you are in Epīrus, send to us some letter-carrier of yours.

These arts, if indeed they avail to some purpose, avail to sharpen, and, as it were, to stimulate the understandings of boys, that they may more easily learn greater (things.)

Even a moderate orator fixes the attention, provided only there be something in him.

R. 31. In the golden age, no one had either a disposition or a motive to injury.

The gods being duly propitiated, the consuls performed the levy more severely and exactly, than any one remembered (it) to have been performed in former years.

R. 33. I happened to be walking along the sacred way, (when) there ran (to meet me) a certain (man,) known to me by name only.

R. 34. Jupiter is not less afraid of evil than any one of you.

Painters and poets have always enjoyed an equal license of attempting any thing they please.

R. 35. Every very learned man despises the Epicureans.

The best (men) most regard posterity.

The consul P. Licinius was directed to appoint the earliest possible day for the army to assemble.

<sup>a</sup> § 265. <sup>b</sup> § 275, III. R. 3. <sup>c</sup> lit. if there shall be any (thing.)  
<sup>d</sup> § 232, (3.) <sup>e</sup> § 262. <sup>f</sup> § 263, 2. <sup>g</sup> § 138, 2. <sup>h</sup> § 253. <sup>i</sup> § 226.  
<sup>j</sup> § 145, II. & § 183, 3, N. 3. <sup>k</sup> § 254, R. 3, middle. <sup>l</sup> § 212, R. 2  
N. 2. <sup>m</sup> § 275, I. <sup>n</sup> § 275, III. R. 1. <sup>o</sup> § 223, R. 2. <sup>p</sup> dat. <sup>q</sup> pass  
impers <sup>r</sup> fem. <sup>s</sup> lit. for assembling, § 275, III. R. 3. <sup>t</sup> imp.  
5 \*

Tu si sum in Epīrus, mitto ad ego de tuus *aliquis* tabellarius.

Iste quidem ars, si modò *aliquis*<sup>d</sup>, valeo ut acuo<sup>e</sup> et tanquam irritō ingeniū puer, quò facilè possum magnus disco<sup>e</sup>.

Teneo auris vel mediocris orātor, sum<sup>f</sup> modò *aliquis*<sup>e</sup> in is.

Aureus secūlum<sup>h</sup> non sum *quisquam*<sup>i</sup> aut animus in injuria aut causa.

Deus rite placātus, delectus consul habeo<sup>l</sup> acriter intentēque quā prior annus *quisquam* memini<sup>j</sup> habeo.

Eo fortè via<sup>k</sup> sacer; accurro *quidam*, notus ego nomen tantum.

Jupīter non minùs quā tu<sup>l</sup> *quivis* formīdo malum.

Pictor<sup>i</sup> atque poēta *quilibet*<sup>m</sup> audeo<sup>n</sup> semper sum æquus potestas.

Epicurēus doctus *quisque* contemno.

Bonus *quisque* maxīmè posteritas<sup>o</sup> servio.

P. Licinius<sup>p</sup> consul denunciō<sup>q</sup>, ut exercitus<sup>r</sup> dies<sup>r</sup> *primus quisque* dico convenio<sup>s</sup>.

*English to be turned into Latin.*

See how much<sup>a</sup> more odious<sup>b</sup> a tyrant Verres was<sup>c</sup> to the Syracusans<sup>d</sup>, than *any one* of those who preceded<sup>e</sup>; since they ornamented<sup>f</sup> the temples of the gods, he even took away<sup>g</sup> their<sup>h</sup> monuments and decorations<sup>i</sup>. C. Gracchus deserves to be read<sup>j</sup> by youth<sup>k</sup>, *if any*<sup>l</sup> other (deserves it,) for he is capable<sup>m</sup> not only of sharpening<sup>n</sup>, but of nourishing<sup>n</sup> the understanding<sup>o</sup>. Virtue has nothing grand<sup>p</sup> in it<sup>q</sup>, if it has *any thing* venal. Alexander halted<sup>r</sup> at Babylon<sup>s</sup> longer<sup>t</sup> than any where<sup>u</sup>; nor did *any* place more injure<sup>v</sup> military discipline<sup>w</sup>. There is not *any one*<sup>x</sup> of *any*<sup>y</sup> nation<sup>z</sup>, who may<sup>aa</sup> not arrive<sup>bb</sup> at virtue, having<sup>cc</sup> nature (as) his guide. Would *any*<sup>y</sup> city have patience with<sup>dd</sup> the proposer<sup>ee</sup> of a law of this kind<sup>ff</sup>, that a son or grandson should be condemned<sup>gg</sup>, if his father or grandfather had done wrong<sup>hh</sup>?

<sup>a</sup> § 256, R. 16. <sup>b</sup> teter. <sup>c</sup> § 265. <sup>d</sup> § 222, R. 8, N. <sup>e</sup> of those who preceded, superiorum. <sup>f</sup> orno, § 263, 5. <sup>g</sup> sustollo. <sup>h</sup> repeat deorum. <sup>i</sup> ornamentum. <sup>j</sup> § 274, R. 8, (a.) <sup>k</sup> § 225, III. <sup>l</sup> si quis quam. <sup>m</sup> to be capable, possum. <sup>n</sup> § 271. <sup>o</sup> ingenium. <sup>p</sup> magnificus. <sup>q</sup> § 208. <sup>r</sup> consisto. <sup>s</sup> § 254. <sup>t</sup> diu, § 194, 5. <sup>u</sup> usquam. <sup>v</sup> noceo. <sup>w</sup> § 223, R. 2. <sup>x</sup> § 138. <sup>y</sup> § 107. <sup>z</sup> gens, § 212. <sup>aa</sup> possum. <sup>bb</sup> pervenio. <sup>cc</sup> nactus. <sup>dd</sup> to have patience with, fero. <sup>ee</sup> lator. <sup>ff</sup> istius modi. <sup>gg</sup> § 262, R. 1. <sup>hh</sup> to do wrong, delinquo.

When the morals<sup>a</sup> of friends are correct<sup>b</sup>, there should then be<sup>c</sup> between them, without *any* exception, a community of all things, plans<sup>d</sup> (and) wishes. Whom will you show<sup>e</sup> me that sets<sup>f</sup> *some*<sup>g</sup> value upon time<sup>h</sup>? The gods neglect trivial things<sup>i</sup>, nor descend to<sup>j</sup> the petty fields<sup>k</sup> and vines<sup>l</sup> of individuals<sup>m</sup>; nor if blight<sup>n</sup> or hail has done injury<sup>o</sup>, *in some way or other*<sup>p</sup>, does this require the notice of Jupiter<sup>q</sup>. This is the dictate of nature<sup>r</sup>, that we turn<sup>s</sup> (our) countenance<sup>t</sup> to the auditors<sup>u</sup>, *if* we wish<sup>v</sup> to inform<sup>w</sup> them of *any* thing<sup>x</sup>. Spiders<sup>y</sup> weave<sup>aa</sup> (their) net, that, *if any thing*<sup>bb</sup> be entangled<sup>cc</sup>, they may destroy<sup>dd</sup> it. Is *any one*<sup>ee</sup> enraged with boys<sup>ff</sup>, whose age does not yet<sup>gg</sup> know the differences<sup>hh</sup> of things? In proportion as<sup>ii</sup> *any one*<sup>x</sup> is more crafty<sup>jj</sup> and subtle<sup>kk</sup>, the more<sup>ll</sup> (is he) hated<sup>mm</sup> and suspected<sup>nn</sup>, (his) reputation<sup>oo</sup> for probity<sup>pp</sup> being taken away<sup>qq</sup>.

<sup>a</sup> mos. <sup>b</sup> emendatus. <sup>c</sup> § 260, R. 6. <sup>d</sup> consilium. <sup>e</sup> do. <sup>f</sup> pono. <sup>g</sup> § 138, 2. <sup>h</sup> § 223. <sup>i</sup> trivial things, minima. <sup>j</sup> to descend to, persequor. <sup>k</sup> a petty field, agellum. <sup>l</sup> viticula. <sup>m</sup> singulus. <sup>n</sup> urêdo



<sup>a</sup> to do injury, noceo. <sup>p</sup> in some way or other, quippiam, § 232, (3.)  
<sup>q</sup> to require notice, &c., animadverto, §§ 274, R. 8, & 225, III. <sup>r</sup> it  
 is given by nature. <sup>s</sup> dirigo, § 273, 2. <sup>t</sup> vultus. <sup>u</sup> § 225, IV. <sup>v</sup> § 260,  
 II. <sup>w</sup> doceo, § 231. <sup>x</sup> § 137, 1, R. (3.) <sup>y</sup> aranea. <sup>aa</sup> texo. <sup>bb</sup> § 138,  
 2, (b.) <sup>cc</sup> § 145, VI. <sup>dd</sup> § 262. <sup>ee</sup> num quis. <sup>ff</sup> § 223, R. 2. <sup>gg</sup> non-  
 dum. <sup>hh</sup> discrimen. <sup>ii</sup> in proportion as, quo, § 256, R. 16, & (2.)  
<sup>jj</sup> versutus. <sup>kk</sup> callidus. <sup>ll</sup> hoc. <sup>mm</sup> invisus, comp. <sup>nn</sup> suspectus.  
<sup>oo</sup> opinio. <sup>pp</sup> gen. <sup>qq</sup> detrāho.

It is a dishonorable<sup>a</sup> excuse, and by no means<sup>b</sup> to be received<sup>c</sup>, if any one confesses<sup>d</sup> that he has acted<sup>e</sup> against (the good of) the republic, for the sake<sup>f</sup> of a friend. Demosthenes used to say<sup>g</sup>, that he was grieved<sup>h</sup>, if at any time<sup>i</sup> he was outdone<sup>j</sup> by the early<sup>k</sup> industry of artisans<sup>l</sup>. Pains<sup>n</sup> must be taken<sup>n</sup> that there may be<sup>o</sup> no<sup>p</sup> dissensions<sup>q</sup> among friends<sup>r</sup>. We must take care<sup>s</sup> lest it be said that there was in us any<sup>t</sup> conspicuous<sup>u</sup> fault. Augustus performed<sup>v</sup> (his) journeys in a litter<sup>w</sup>, and generally in the night<sup>x</sup>, and that<sup>y</sup> slowly<sup>z</sup>, (so) that he went<sup>aa</sup> to Tibur or Præneste in two days<sup>bb</sup>; and if he could<sup>cc</sup> get<sup>dd</sup> to any place<sup>ee</sup> by sea, he preferred to sail<sup>ff</sup>. The senate decreed that the consul should look to it<sup>gg</sup> that the republic received<sup>hh</sup> no injury<sup>ii</sup>.

<sup>a</sup> turpis. <sup>b</sup> by no means, minimè. <sup>c</sup> accipio, § 274, R. 8, (a.) <sup>d</sup> fateor.  
<sup>e</sup> facio. <sup>f</sup> causā. <sup>g</sup> aio, § 145, II. 1. <sup>h</sup> doleo. <sup>i</sup> if at any time, si quando, instead of si aliquando. <sup>j</sup> vinco. <sup>k</sup> antelucānus. <sup>l</sup> opifex.  
<sup>m</sup> opēra, sing. <sup>n</sup> do, § 274, R. 8. <sup>o</sup> fio. <sup>p</sup> that no, ne quis. <sup>q</sup> dissidium.  
<sup>r</sup> gen. pl. <sup>s</sup> caveo, § 225, III. R. 1. <sup>t</sup> lest any, ne quis.  
<sup>u</sup> insignis. <sup>v</sup> facio, § 145, II. 1. <sup>w</sup> lectica. <sup>x</sup> p<sup>l</sup>. <sup>y</sup> § 207, R. 26, (3.)  
<sup>z</sup> lentus, lit. and those slow journeys. <sup>aa</sup> procedo, § 145, II. 1.  
<sup>bb</sup> biduum, § 253. <sup>cc</sup> possum. <sup>dd</sup> pervenio. <sup>ee</sup> if to any place, si quib.  
<sup>ff</sup> to prefer to sail, potius navigo, § 145, II. 1. <sup>gg</sup> to look to it, video.  
<sup>hh</sup> capio, § 273, 1. <sup>ii</sup> that — no injury, ne quid detrimenti.

In Numa Pompilius, in Servius Tullius, in the other kings, of whom there are many excellent<sup>a</sup> (institutions) for establishing<sup>b</sup> the state<sup>c</sup>, does there appear any<sup>d</sup> trace<sup>e</sup> of eloquence? I saluted Rufius, doing<sup>f</sup> something<sup>g</sup>, I believe, on<sup>h</sup> the exchange<sup>i</sup> of Puteoli<sup>j</sup>; afterwards I bade him farewell<sup>k</sup>, when he had asked me whether I had any commands<sup>l</sup>. The whole<sup>m</sup> of Sicily undergoes the census<sup>n</sup> every<sup>o</sup> fifth year. Thirty-three Attic talents are paid<sup>p</sup> to Pompey every<sup>q</sup> thirtieth day. There is scarcely one (man) in ten<sup>r</sup> in the forum, who knows<sup>s</sup> himself. The deepest<sup>t</sup> streams flow<sup>u</sup> with the least sound. The freshest<sup>v</sup> eggs are best<sup>w</sup> for hatching<sup>x</sup>. I think<sup>y</sup> at very foolish not to propose the best<sup>z</sup> (things) for imitation<sup>z</sup>.

Credulity is an error rather<sup>y</sup> than a fault, and creeps<sup>z</sup> most readily<sup>aa</sup> into the minds of the best<sup>bb</sup> (men.)

<sup>a</sup> eximius, § 205, R. 7, (2.) <sup>b</sup> constituo, § 275, III. R. 3. <sup>c</sup> respublica. <sup>d</sup> numquis. <sup>e</sup> vestigium. <sup>f</sup> ago. <sup>g</sup> aliquis, § 138, 2, (b.) <sup>h</sup> in. <sup>i</sup> emporium. <sup>j</sup> *lit. of the Puteolani.* <sup>k</sup> to bid farewell, jubec valere. <sup>l</sup> whether I had any commands, numquis volo, § 265. <sup>m</sup> totus. <sup>n</sup> to undergo the census, censeo, pass. <sup>o</sup> § 279, 14. <sup>p</sup> solvo. <sup>q</sup> one man in ten, decimus quisque. <sup>r</sup> § 264, 7, and Note 2. <sup>s</sup> *lit. each or every deep-sea, &c.* <sup>t</sup> labor. <sup>u</sup> aptus. <sup>v</sup> excludo, § 275, III. R. 3. <sup>w</sup> credo. <sup>x</sup> § 275, III. R. 3. <sup>y</sup> magis. <sup>z</sup> irrepo. <sup>aa</sup> facile. <sup>bb</sup> *lit. each best*, § 279, 14.

The Stoics choose<sup>a</sup> to call<sup>b</sup> every thing<sup>c</sup> by its own<sup>a</sup> name. There are as many<sup>e</sup> voices in the world<sup>f</sup> as<sup>g</sup> men, and each<sup>h</sup> has his own<sup>d</sup>. All (things) came<sup>i</sup> to the mind of Antonius<sup>j</sup>, and that<sup>k</sup> too each<sup>l</sup> in its own<sup>d</sup> place, where they could be of most avail<sup>m</sup>. The Siculi, as soon as ever<sup>n</sup> they saw diseases spreading<sup>o</sup>, from the unhealthiness<sup>p</sup> of the place, dropped off<sup>q</sup>, each to their neighboring<sup>r</sup> towns. The multitude of Grecian painters is so great, and the merit<sup>s</sup> of each in his own department<sup>t</sup> (is) so great, that while<sup>u</sup> we admire<sup>v</sup> the best<sup>w</sup>, we approve<sup>x</sup> even the inferior<sup>y</sup>.

<sup>a</sup> placet, *lit. it is pleasing to the Stoics* <sup>b</sup> appello. <sup>c</sup> quisque. <sup>d</sup> its own, suus. <sup>e</sup> totidem. <sup>f</sup> orbis. <sup>g</sup> § 206, (16.) <sup>h</sup> *lit. and to each its own.* <sup>i</sup> § 145, II. 1. <sup>j</sup> § 225, IV. Remark 2. <sup>k</sup> § 207, R. 26, (a.) <sup>l</sup> § 279, 14. <sup>m</sup> to be of most avail, plurimum valere. <sup>n</sup> as soon as ever, ut primum. <sup>o</sup> vulgo, § 272, R. 5. <sup>p</sup> gravitas. <sup>q</sup> dilabor, § 209, R. 11, (4.) <sup>r</sup> propinquus. <sup>s</sup> laus. <sup>t</sup> genus. <sup>u</sup> quum <sup>v</sup> miror. <sup>w</sup> summus, § 205, R. 7, (2.) <sup>x</sup> probro. <sup>y</sup> neut. pl.

## POSSESSIVES.

### § 207.

R. 36. My life is as dear to me, as yours (is) to you.

Have you so much leisure from your own business, as to take care of other people's (affairs?)

All the seven wise men of Greece, except Thales, the Milesian, presided over their respective states.

The maid, who was mine today, is now free.

Tam ego meus vita, quam tuus tu carus sum.

Tantusne a res tuus otium<sup>a</sup> sum tu<sup>b</sup>, alienus ut curo?

Septem Græcia sapiens omnis præter Milesius Thales, civitas<sup>c</sup> suus præsum.

Ancilla, meus qui sum hodie. suus nunc sum

Theophrastus informs (us) that mules breed in Cappadocia, but that this animal is there of a peculiar species.

Your recollection of us is exceedingly grateful to me.

Theophrastus pario mula<sup>d</sup> in Cappadocia trado; sed sum is animal<sup>d</sup> ibi suus genus.

Gratus ego vehementer sum memoria ego tuus.

<sup>a</sup> § 212, R. 3.    <sup>b</sup> § 226.    <sup>c</sup> § 224.    <sup>d</sup> § 239.

*English to be turned into Latin.*

The uncertainty<sup>a</sup> of things led<sup>b</sup> Socrātes to a confession of (*his*) ignorance. The speech<sup>c</sup> of Scipio is in (*our*) hands. (Those) who have sinned, always imagine<sup>d</sup> punishment to be hovering<sup>e</sup> before (*their*) eyes. Cepheus, with (*his*) wife, (*his*) son-in-law, (and *his*) daughter, is said<sup>f</sup> to be adorned with stars<sup>g</sup>.

<sup>a</sup> obscuritas.    <sup>b</sup> adduco.    <sup>c</sup> oratio.    <sup>d</sup> puto.    <sup>e</sup> versor.    <sup>f</sup> trado  
<sup>g</sup> stellatus

REFLEXIVES.

§ 208. *Sui* and *suius* properly refer to the subject of the proposition in which they stand.

Atticus did not recommend himself to (men) in their prosperity<sup>a</sup>, but always aided (them) in their calamity.

Atticus non *sui* florens vendito, sed afflictus semper succurro.

Agesilaus turned himself against Phrygia, and ravaged it, before Tissaphernes moved himself in any direction.

Agesilāus in Phrygia *sui* converto, isque prius depopulor, quam Tissaphernes usquam *sui* moveo<sup>r</sup>.

Eumenes imposed upon the prefects of Antigonus, and extricated himself and all his (men) in safety.

Eumēnes præfectus Antigōnus impōno, *sui*-que ac *suius* omnis extraho incolūmis.

Hannibal perceived that he was aimed at, and that life ought not any longer to be retained by him.

Hannībal sentio *sui* peto, neque *sui*<sup>b</sup> diu<sup>c</sup> vita sum retinendus.

I hesitate not to say that every nature is prone to the preservation of itself.

(1.) Hannibal ordered the lad to go around to all the doors of the building, and report to him quickly, whether he was blockaded in the same manner on all sides.

Themistocles discloses to the master of the ship who he is, making (him) great promises if he would save him.

(4.) Jugurtha sends ambassadors to Metellus, to demand only his own life and (the lives) of his children.

(5.) Reason and speech unite men together.

(6.) A deserter came into the camp of Fabricius, and promised him that he would return secretly, as he had come, into the camp of Pyrrhus, and would destroy him by poison.

(7.) Theophrastus robbed virtue of its ornament.

The Roman men did not envy the women their glory.

(8.) Perseus was able to commence the war at a time very favorable to himself, and disadvantageous to the enemy.

Non dubito dico omnis naturā<sup>d</sup> sum conservātrix<sup>e</sup> *sui*.

Impëro Hannibal puer<sup>f</sup>, ut omnis ædificium foris circueo<sup>e</sup> ac propërè *sui* renuntio, num idem modus undique obsideo<sup>h</sup>.

Themistöcles dominus navis, qui sum<sup>h</sup>, aperio, multus<sup>i</sup> pollicitus si *sui* servo<sup>j</sup>.

Jugurtha legātus ad Metellus mitto, qui tantummōdo *ipse*<sup>k</sup> liberique vita peto<sup>l</sup>.

Ratio et oratio concilio inter *sui* homo.

Perfuga venio in castra Fabricius isque polliceor, *sui*, ut clam venio<sup>m</sup>, ita clam in Pyrrhus castra redeo<sup>n</sup>, et *is* venenum neco<sup>n</sup>.

Theophrastus spolio *virtus suus* decus<sup>o</sup>.

Non invidéo laus *suus mulier*<sup>p</sup> vir Romānus.

Perseus *suus* maxime tempus<sup>q</sup> atque aliēnus hostis incipio bellum possum.

<sup>a</sup> *lit. prosperous*, &c. <sup>b</sup> § 225, III. <sup>c</sup> § 194, 5. <sup>d</sup> § 239. <sup>e</sup> § 210. <sup>f</sup> § 223, R. 2. <sup>g</sup> § 262. <sup>h</sup> § 265. <sup>i</sup> *lit. many things*. <sup>j</sup> § 266, 3, & 2, R. 4. <sup>k</sup> *lit. life for himself*, &c. <sup>l</sup> § 264, 5, & § 258, R. 1, (*a*). <sup>m</sup> § 266, 2. <sup>n</sup> § 272, & § 270, R. 2, (*b*). <sup>o</sup> § 251. <sup>p</sup> § 223, R. 2. <sup>q</sup> § 253. <sup>r</sup> § 263, 3.

*English to be turned into Latin.*

(My) brother Quintus justifies<sup>a</sup> *himself* strenuously<sup>b</sup> by letter<sup>c</sup>, and affirms that nothing unfavorable<sup>d</sup> was ever said<sup>e</sup>

by *him* concerning you. The Allobröges, who had villages and possessions beyond<sup>f</sup> the Rhone, betake<sup>g</sup> *themselves* in flight to Cæsar, and show<sup>h</sup> (him) that nothing is left<sup>i</sup> to *them*, except the soil<sup>j</sup> of (their) territory<sup>k</sup>. Romulus said to Julius Proculus that *he*<sup>l</sup> was a god<sup>m</sup>, and was called Quirinus<sup>m</sup>. The youth<sup>n</sup>, holding the right hand of Scipio, invoked all the gods to make a return of gratitude<sup>o</sup> to *him*<sup>p</sup> (Scipio) for *himself*, since *he*<sup>q</sup> had not<sup>r</sup> sufficient ability<sup>s</sup> (to do it) according to<sup>t</sup> *his own* feeling<sup>u</sup>, and *his*<sup>p</sup> (Scipio's) merit towards<sup>v</sup> *him*. Darius said that *he* was an enemy<sup>m</sup> to the Athenians<sup>w</sup>, because<sup>x</sup>, by *their*<sup>p</sup> aid, the Ionians had taken<sup>y</sup> Sardis<sup>z</sup>.

<sup>a</sup> purgo. <sup>b</sup> multum. <sup>c</sup> per litēras. <sup>d</sup> secus, *qualifying the verb*.  
<sup>e</sup> § 272. <sup>f</sup> trans. <sup>g</sup> recipio. <sup>h</sup> demonstro. <sup>i</sup> reliquus, § 212, R. 3, N. 3. <sup>j</sup> solum. <sup>k</sup> ager. <sup>l</sup> § 239. <sup>m</sup> § 210. <sup>n</sup> adolescens. <sup>o</sup> to make a return of gratitude, ad gratiam referendam. <sup>p</sup> (6.) (a.) <sup>q</sup> § 266, R. 3. <sup>r</sup> lit. there was not to him, § 226. <sup>s</sup> facultas, § 212, R. 4. <sup>t</sup> according to, pro. <sup>u</sup> animus. <sup>v</sup> erga. <sup>w</sup> § 211, R. 12. <sup>x</sup> quod. <sup>y</sup> expugno, § 266, 3. <sup>z</sup> pl.

The Germans do not attend to<sup>a</sup> agriculture, and the greater part of *their*<sup>b</sup> food<sup>c</sup> consists of milk<sup>d</sup>, and cheese, and flesh. Pythias, who, as a banker<sup>e</sup>, was in favor<sup>f</sup> with<sup>g</sup> all ranks<sup>h</sup>, called the fishermen to *him*, and requested of them<sup>i</sup>, that they would fish<sup>j</sup>, on the following day<sup>k</sup>, before *his*<sup>l</sup> gardens. Most<sup>m</sup> (of) the soldiers of Cæsar, (when) taken<sup>n</sup> (prisoners,) refused life offered<sup>o</sup> to *them* on<sup>p</sup> condition of serving<sup>q</sup> against *him*. Nothing is less acceptable<sup>r</sup> to God himself, than that the way<sup>s</sup> to propitiate<sup>t</sup> and worship *him*<sup>l</sup> should not be open<sup>u</sup> to all.

<sup>a</sup> to attend to, studeo, § 223. <sup>b</sup> is, (6.) (c.) <sup>c</sup> victus. <sup>d</sup> abl. without a preposition. <sup>e</sup> argentarius. <sup>f</sup> grātiosus. <sup>g</sup> apud. <sup>h</sup> ordo. <sup>i</sup> § 231, R. 2. <sup>j</sup> § 273, 2. <sup>k</sup> postridie. <sup>l</sup> (1.) <sup>m</sup> plerique. <sup>n</sup> capio. <sup>o</sup> concedo. <sup>p</sup> sub. <sup>q</sup> of serving, si militāre vellent. <sup>r</sup> gratus. <sup>s</sup> § 239. <sup>t</sup> placo, § 275, III. R. 3. <sup>u</sup> to be open, pateo.

## SUBJECT-NOMINATIVE.

§ 209, (b.) A verb agrees with its subject-nominative in number and person.

The swallows depart in the winter months.

*Abeo hirundo hibernus mensis.*

Peace is produced by war.

*Pax pario bellum*

Philosophy dispels our errors.

The neck of peacocks shines with various colors.

The earth, from the small seed of a fig, produces a large trunk.

Thirty tyrants, placed in authority by the Lacedæmonians, kept Athens in slavery<sup>a</sup>.

The states of Thessaly presented the children of Pelopidas with a large estate.

R. 1, (a.) & (b.) I expelled the kings, ye are introducing tyrants; I obtained liberty, which did<sup>c</sup> not (previously) exist, ye are not willing to preserve it (when) obtained; I freed my country at the risk of my life, ye care not to be free (even) without risk.

R. 2, (1.) The Albans made an attack upon the Roman territory; (they) pitch their camp not more than five miles from the city; (they) surround (it) with a ditch.

(2.) I am holding a wolf by the ears, as<sup>f</sup> (they) say.

(He) who gives himself up to pleasure, is not worthy the name of a man.

Some prefer military to civil affairs.

R. 3, (1.) Evening is approaching, and I must return to the villa.

The traveller hides himself (under) a safe shelter, while it rains upon the earth.

At night, it lightens without thunder.

(2.) According as (one) lives nappily, (he) lives long.

*Philosophia* discutit error noster.

Pavo *cervix* varius color *niteo*.

*Terra* ex ficus parvus granum magnus truncus *procreo*.

Triginta *tyrannus*, a Lacedæmonius *præpositus*, Athênæ *servitus* oppressus *teneo*.

*Civitas* Thessalia Pelopidas libéri multus ager<sup>b</sup>  *dono*.

*Ego* rex *ejicio*, *tu* tyrannus *introducō*; *ego* *libertas*, qui non sum, *pario*; *tu* partus servo non volo; *ego* caput meus pericūlum patria libēro, *tu* liber sine pericūlum sum non curo.

*Albānus* in ager Romānus *impētus facio*; *castra* ab urbs haud plus quinque mille<sup>d</sup> passus<sup>e</sup> loco, fossa *circumdo*.

Qui *aio*, auris *teneo* lupus.

Qui *trado* sui voluptas, non *sum* dignus nomen<sup>e</sup> homo.

*Sum*, qui urbānus res<sup>h</sup> bellīcus antepōno<sup>i</sup>.

*Advesperascit*, et *ego*<sup>t</sup> ad villa *revertor*<sup>k</sup>.

Tutus lateo arx viātor dum *pluit* in terra<sup>o</sup>.

Noctu sine tonitrus *fulgurat*.

Proinde ut bene *vivo* diu *vivo*.

When we come to the end, we are all equal<sup>t</sup>.

(3.) An orator must observe what is becoming, not in sentiment only, but also in words.

The young man must acquire, the old man must enjoy.

Which (of the two) should honest (men) inquire, what porters and laborers, or what the most learned men have thought?

The disciples of Pythagoras were obliged to be five years silent.

It must either be denied that a God exists, or (those) who admit it must confess that he is engaged in something.

Moderate exercise should be used, and not the body only be relieved, but (also) the mind much more.

(4.) Wisdom is never dissatisfied with herself.

I am ashamed of you.

I am not sorry that I have lived.

(5.) It is the part of a philosopher to entertain not a loose and indefinite, but a fixed and definite notion respecting the immortal gods.

To a learned and well-informed man, to live is to think.

(6.) Building began in a certain part of the city.

They began to contend with arms.

R. 4. Why should I multiply words?

Before (I speak) to the subject, (I will say) a few (words) concerning myself.

Quum ad exitus *venio*,<sup>jj</sup> omnis in æquasum.

Orātor<sup>m</sup> quis decet<sup>n</sup> *video* non in sententia<sup>o</sup> solum sed etiam in verbum.

Juvenis<sup>m</sup> *paro*, senex *utor*.

Uter bonus *quæro*, quis bajulus atque operarius, an quis homo doctus sentio<sup>n</sup>?

Pythagoras discipulus quinque annus *taceo*.

Aut *nego* Deus sum, aut qui Deus sum concedo<sup>p</sup>, is *fateor* is aliquis ago.

*Utor* exercitatio<sup>o</sup> modicus, nec corpus<sup>q</sup> solus *subvenio*, sed animus multus<sup>r</sup> magis.

Sapientia<sup>r</sup> nunquam sui<sup>t</sup> *pænitet*.

Ego tu *pudet*.

Non *pænitet* ego vivo.

*Sum* philosophus, de deus immortalis *habeo* non errans et vagus, sed stabilis certusque sententia.

Doctus homo et eruditus vivo *sum cogito*.

*Ædifico*<sup>r</sup> *cæptum est* in quidam pars urbs.

Arma discepto<sup>r</sup> *cæptum est*.

Quis<sup>v</sup> multus.

Antequam de res paucus de ego.

(We will treat) of this at another time.

R. 5. A short time having intervened, the enemy, upon a signal being given, rushed down from all parts, and hurled stones and darts within the rampart: our (soldiers) at first, with unimpaired strength, bravely resisted, and from (their) more elevated station, despatched no weapon in vain.

R. 6. I am Miltiades, who conquered the Persians.

To us, indeed, who love you, it will be agreeable.

Be ye all present in mind, who are present in body.

R. 7, (a.) What we wish, we also readily believe, and what we ourselves think, we hope that others think.

(Him) whom you would render docile, you must at the same time render attentive.

R. 9. The victims going before constitute not the least considerable part of the triumph.

The Numidians took possession of those places which were called Numidia.

R. 10. The town (of) Stabiæ existed as late as the consulship of Cn. Pompey and L. Cato<sup>r</sup>.

R. 11. A great multitude of abandoned men and of robbers had assembled.

The rest of the fleet fled, after the ship of the pretor was lost.

A part repair to the neighboring cities.

(2. Gaul takes great delight in

Hic<sup>o</sup> alias.

Brevis spatium interjectus, hostis<sup>o</sup> ex omnis pars, signum datus, *decurro*, lapis gæsumque in vallum *conjicio*: noster primò intèger vis<sup>o</sup> fortiter *repugno*, neque ullus frustra telum ex locus superus *mitto*.

*Ego sum Miltiades, qui Persa vinco.*

*Ego quidem, qui tu amo, sum gratus.*

*Adsum omnis animus<sup>o</sup>, qui adsum corpus<sup>o</sup>.*

*Qui volo et credo libenter, et qui sentio ipse, reliquus sentio spero.*

*Qui docilis volo<sup>r</sup> facio, simul attentus facio oportet.*

*Pars non parvus triumphus sum victima præcedens.*

*Numida possideo is locus, qui Numidia appello.*

*Stabiæ oppidum sum usque ad Cn. Pompeius et L. Cato consul.*

*Magnus multitudo perditus homo latroque convenio.*

*Cetërus classis, prætorianus navis amissus<sup>r</sup>, fugio.*

*Pars urbs peto finitimus.*

*Jumentum maximè*



beasts of burden, and procures them at a great price.

(4.) As one brought aid to another, they began to resist more boldly.

It had happened that we saw each other unexpectedly.

The best obeyed the commands of Vocula.

R. 12. At (the lake) Regillus, in the war with the Latins, Castor and Pollux were seen to fight on horseback, in the Roman line.

Fineness, closeness, whiteness, (and) smoothness, are regarded in paper.

(2.) Passion and reason are a change of the mind for better and worse.

The search and investigation of truth is especially appropriate to man.

(3.) The forehead, the eyes, the countenance, often deceive.

The chiefs of the Istri, and the prince himself, had betaken themselves to Nesattium.

(4.) As it happened, about the same time, both Marcellus came to Rome to deprecate disgrace, and the consul Q. Fulvius to hold the comitia.

(6.) I wish to know what you and Sextus think concerning the whole affair.

By the advice of Phocion, Demosthenes, with others, was driven into exile, by a decree of the people.

(7.) If neither thou nor I have done these (things,) poverty has not permitted us to do (them.)

*Gallia delecto*<sup>r</sup>, isque impensus *paro pretium*<sup>aa</sup>.

Quum *alius alius* subsidium *fero*, audacter resisto cæpi.

Accido, ut *alter alter* necopinatò *video*.

Bonus *quisque* Vocula jussu *parco*.

Apud Regillus, bellum Latinus<sup>bb</sup>, in acies Romanus *Castor et Pollux* ex equis pugno *video*.

*Specto* in charta<sup>o</sup> *tenuitas, densitas, candor, laavor*.

*Affectus et ratio* in bonus malusque mutatio animus *sum*.

Imprimis *sum* homo<sup>bb</sup> proprius verum *inquisitio* atque *investigatio*.

*Frons, oculus, vultus*, persæpe *mentior*<sup>o</sup>.

In Nesattium sui *princeps* Istri et *regulus* ipse *recipio*<sup>cc</sup>.

Fortè sub idem tempus<sup>dd</sup>, et *Marcellus* ad deprecandus<sup>ee</sup> ignominia, et *Q. Fulvius* consul comitia causa<sup>ff</sup> Roma *venio*.

Tu ipse cum *Sextus*, scio volo<sup>gg</sup>, de totus res quis *existimo*<sup>hh</sup>.

Phocion consilium *Demosthènes cum ceteris*, populiscitum in exilium *expello*.

Hic si neque *ego* neque *tu facio*, non sino *egestas* *ego facio*.

You and I were together all  
that time.

I began to be in safety, and he  
in danger.

*Ego atque tu omnis*  
*is tempus unà sum.*

*Ego in tutum, et ille*  
*in periculum sum cæpi<sup>ii</sup>.*

<sup>a</sup> *lit. oppressed with, &c.* <sup>b</sup> § 249, I. <sup>c</sup> See note, p. 10. <sup>d</sup> § 256, R. 6, (a.) <sup>e</sup> § 212. <sup>f</sup> *lit. which.* <sup>g</sup> § 244. <sup>h</sup> § 224. <sup>i</sup> § 264, U. <sup>j</sup> § 225, III. <sup>k</sup> § 274, R. 8, (a.) <sup>l</sup> *lit. in an equal (condition.)* <sup>m</sup> § 225, III. <sup>n</sup> § 265. <sup>o</sup> *pl.* <sup>p</sup> § 264, I. <sup>q</sup> § 224. <sup>r</sup> § 256, R. 16. <sup>s</sup> § 22, R. 6. <sup>t</sup> § 215, (1.) <sup>u</sup> § 211, R. 8, (3.) <sup>v</sup> *pass. inf.* <sup>w</sup> *pres.* <sup>x</sup> § 229, R. 3. <sup>y</sup> *lit. to the consuls, Cn. Pompey and L. Cato.* <sup>z</sup> § 257. <sup>aa</sup> *pass.* <sup>ab</sup> § 252. <sup>bb</sup> *gen.* <sup>cc</sup> *sing.* <sup>dd</sup> *acc.* § 235, (2,) Remark 6. <sup>ee</sup> § 275, II. <sup>ff</sup> *lit. on account of the comitia.* <sup>gg</sup> § 260, R. 4. <sup>hh</sup> *sing.* § 265. <sup>ii</sup> § 209, (7,) (a.) <sup>jj</sup> *perf. pass.*

### *English to be turned into Latin.*

In these places which *we<sup>a</sup> inhabit<sup>b</sup>*, the dog-star<sup>c</sup> rises<sup>d</sup> after the solstice; among<sup>e</sup> the Troglodytes, as authors write<sup>f</sup>, before the solstice. If (those things) which thou dost are shameful<sup>g</sup>, what<sup>h</sup> matters (it) that no one<sup>i</sup> (else) knows (it,) since *thou<sup>a</sup> knowest* (it?) The most excellent kings of the Persians, as *we<sup>a</sup> think<sup>j</sup>*, were Cyrus and Darius, the son of Hystaspes. It concerned<sup>k</sup> the Athenians<sup>l</sup> more to have firm roofs in (their) dwelling-houses<sup>m</sup>, than a most beautiful statue<sup>n</sup> of Minerva; yet *I<sup>a</sup> would rather<sup>o</sup> be<sup>p</sup> Phidias<sup>q</sup>*, than even<sup>r</sup> the best carpenter<sup>s</sup>. If wild animals<sup>t</sup> love<sup>u</sup> their offspring<sup>v</sup>, how indulgent<sup>w</sup> ought<sup>x</sup> *we<sup>a</sup>* to be towards our children<sup>y</sup>!

<sup>a</sup> R. 1, (a.) and (b.) <sup>b</sup> *incōlo.* <sup>c</sup> *canicūla.* <sup>d</sup> *exorior.* <sup>e</sup> *apud.* <sup>f</sup> *as authors write, ut scribitur.* <sup>g</sup> *turpis.* <sup>h</sup> § 219, Note. <sup>i</sup> § 239. <sup>j</sup> *judico.* <sup>k</sup> *intērest.* <sup>l</sup> § 219. <sup>m</sup> *domicilium.* <sup>n</sup> *signum.* <sup>o</sup> *malo, inq.* § 260. <sup>p</sup> *me esse,* § 271, R. 3. <sup>q</sup> § 210. <sup>r</sup> *vel.* <sup>s</sup> *faber tignarius.* <sup>t</sup> *a wild animal, fera.* <sup>u</sup> *diligo.* <sup>v</sup> *partus.* <sup>w</sup> *quā indulgentiā,* § 211, R. 6. <sup>x</sup> *debeo.* <sup>y</sup> *liberi.*

*Nature has defended<sup>a</sup> trees from cold<sup>b</sup> and heat by a bark<sup>c</sup> sometimes double<sup>d</sup>. Pompey, Lentulus, Scipio, (and) Afranius, perished<sup>e</sup>, in the civil wars, by a miserable death<sup>f</sup> (His) long<sup>g</sup> hair<sup>h</sup> set off<sup>i</sup> Scipio, and his personal appearance<sup>j</sup> not elaborately neat<sup>k</sup>, but truly manly and military. The excellence<sup>l</sup> and greatness of the mind shine out<sup>m</sup> in despising<sup>n</sup> wealth. Hunger and thirst are removed<sup>o</sup> by meat and drink. There was in Miltiades both<sup>p</sup> the greatest<sup>q</sup> kindness<sup>r</sup>*

and wonderful *affability*<sup>a</sup>. Galba, having taken<sup>c</sup> the land of Piso, said, *Thou and I*<sup>u</sup> *speak*<sup>v</sup> to-day to one another<sup>w</sup> with the greatest openness<sup>x</sup>.

<sup>a</sup> tutor. <sup>b</sup> frigus, pl. <sup>c</sup> cortex. <sup>d</sup> geminus. <sup>e</sup> R. 12. <sup>f</sup> by a miserable death, fœdè. <sup>g</sup> promissus. <sup>h</sup> cæsaries. <sup>i</sup> to set off, adorno. <sup>j</sup> personal appearance, habitus corpōris. <sup>k</sup> elaborately neat, cultus munditiis. <sup>l</sup> præstantia. <sup>m</sup> eluceo, R. 12, (2.) <sup>n</sup> § 275, III. R. 4. <sup>o</sup> depello, R. 12, (2.) <sup>p</sup> both, — and, quum — tum, R. 12, (4.) <sup>q</sup> summus. <sup>r</sup> humanitas. <sup>s</sup> comitas. <sup>t</sup> apprehendo, § 257, R. 5 <sup>u</sup> the pronoun of the first person is placed first. <sup>v</sup> loquor. <sup>w</sup> to one another, inter nos. <sup>x</sup> simpliciter.

(Ye) have erred greatly<sup>a</sup>, Rullus, thou and some<sup>b</sup>, thy colleagues, who hoped that ye might<sup>c</sup> be popular in overthrowing<sup>d</sup> the republic. The leader himself, with certain<sup>e</sup> principal men<sup>f</sup>, is taken. Atticus stimulated<sup>g</sup> all by his zeal<sup>h</sup>; in which number were L. Torquātus, C. Marius, the son, and M. Cicero. The consuls, Sp. Postumius and T. Veturius, were vanquished<sup>i</sup> at the Caudine<sup>j</sup> battle. Hannibal and Philopæmen were destroyed<sup>k</sup> by poison. The city and Italy were consumed<sup>l</sup> by internal war. Let religion and faith be preferred<sup>m</sup> to friendship. It is incredible how much<sup>n</sup> my brother and I esteem<sup>o</sup> M. Lænius. Peace is obtained<sup>p</sup> by war: (those,) therefore, who wish to enjoy that<sup>q</sup> long<sup>r</sup>, ought to be exercised in war. The wolf prowls about<sup>s</sup> the flocks by night<sup>t</sup>.

<sup>a</sup> vehementer. <sup>b</sup> nonnullus. <sup>c</sup> possum, § 272. <sup>d</sup> everto, § 275, II. <sup>e</sup> aliquot. <sup>f</sup> a principal man, princeps. <sup>g</sup> incito. <sup>h</sup> studium <sup>i</sup> supëro. <sup>j</sup> Caudinus. <sup>k</sup> absũmo. <sup>l</sup> R. 12, (2.) <sup>m</sup> antepōno <sup>n</sup> § 214. <sup>o</sup> facio, § 265. <sup>p</sup> pario. <sup>q</sup> is. <sup>r</sup> diutĩnus. <sup>s</sup> to prowl about, obambũlo. <sup>t</sup> by night, nocturnus.

(3.) No one ever consulted a soothsayer<sup>a</sup> how<sup>b</sup> (one) ought to live<sup>c</sup> with<sup>d</sup> parents, brothers, (and) friends. If Deiotarus had not returned<sup>e</sup> from his journey, he would have had to sleep<sup>f</sup> in the room<sup>g</sup> which, the next night, fell in<sup>h</sup>. We ought to have resisted Cæsar<sup>i</sup> (when he was) weak<sup>j</sup>, and it<sup>k</sup> would have been<sup>l</sup> easy; now he has eleven legions, the populace of the city<sup>m</sup>, (and) so many tribunes of the people. At Castabalum, the king meets Parmenio<sup>n</sup>, whom he had sent forward<sup>o</sup> to explore<sup>p</sup> the pass<sup>q</sup> by<sup>r</sup> which (he) must penetrate<sup>s</sup> to the town<sup>t</sup> called Issus<sup>u</sup>.

<sup>a</sup> haruspex. <sup>b</sup> quemadmōdum. <sup>c</sup> § 162, 15, & § 265. <sup>d</sup> cum, repeated with each noun. <sup>e</sup> § 261, 1. <sup>f</sup> cubo, § 162, 15, & § 261, 1

<sup>f</sup> conclave. <sup>h</sup> corruo. <sup>i</sup> § 223, R. 2. <sup>j</sup> imbecillus. <sup>k</sup> is. <sup>l</sup> § 259 R. 4. <sup>m</sup> § 211, R. 4, (a.) <sup>n</sup> § 224. <sup>o</sup> to send forward, præmitto. <sup>p</sup> § 275 II. & III. R. 3. <sup>q</sup> the pass, iter saltûs. <sup>r</sup> per. <sup>s</sup> § 162, 15, imp urbs. <sup>t</sup> lit. Issus by name.

## PREDICATE-NOMINATIVE.

§ 210. A noun in the predicate, after a verb neuter or passive, is put in the same case as the subject, when it denotes the same person or thing.

Atticus presented to each of the Athenians seven modii of wheat ; which kind of measure is called at Athens a medimnus.

They say that there is a wild animal in Pæonia, which is called the Bonasus, with the mane of a horse, in other respects like a bull.

After Hostilius, Ancus Martius, the grandson of Numa Pompilius by a daughter, was appointed king by the people.

It is noble and meritorious to come forth the voluntary defender of one's country.

A slave, when he is manumitted, becomes a freedman.

Rome, afterwards so great, was once a pasture for a few oxen.

Eight legions, near the Rhine, (were) the principal strength of the empire.

The emperor Titus Vespasian was called the darling of the human race.

The town of Præstum was called by the Greeks Posidonia.

R. 1 (a.) M. Marcellus, (after

Atticus Atheniensis singûlus septem modius triticum do ; qui modus mensûra *medimnus* Athenæ *appello*.

Trado in Pæonia fera<sup>a</sup> sum, qui *Bonâsus* voco<sup>a</sup>, equinus juba<sup>b</sup> cetêrus<sup>c</sup> taurus<sup>d</sup> similis.

Post Hostilius, Numa Pompilius nepos ex filia rex a popûlus Ancus Martius *constituo*.

Pulcher<sup>e</sup> dignusque sum<sup>f</sup> patria volens *pro deo defensor*.

Servus, quum manus<sup>g</sup> mitto, *fio libertînus*.

Roma postea tam magnus, paucus olim *pascua* bos *sum*.

Præcipuus imperium *robur*, Rhenus juxta octo legio.

Imperâtor Titus Vespasiânus *deliciæ* humâni genus *dico*.

Oppidum Præstum a Græcus *Posidonia appello* M. Marcellus, *nagnifî*

having exhibited a most magnificent show in (his) ædileship, died very young.

The people of Crotōna were once reckoned among the most prosperous in Italy.

(He) who is born unlucky, lives a sad life.

R. 2. This city is Thebes.

Formerly crowns were an ornament of the gods.

That day was the Nones of November.

R. 3, (1.) Aristæus is said to be the inventor of olive oil.

All cannot be either skilled in law or eloquent.

(2.) The Scythians always remained either untouched or unconquered by foreign power.

(3,) (a.) Socrates may justly be called the father of philosophy.

The mind of man, not his coffer, ought to be called rich.

(b.) Servius Tullius was with great unanimity declared king.

P. Sulla was proclaimed consul by all the centuries.

(c.) Mercury is reckoned the messenger of Jupiter.

Socrates was judged by the oracle of Apollo (to be) the wisest of all (men.)

N. 1. Xanthippe, the wife of Socrates the philosopher, is said to have been very peevish and quarrelsome.

N. 2. You yourself are called a shrewd and discriminating judge of the ancients.

R. 4. Philip, having been given to Alexander, (when) a boy,

cus<sup>h</sup> munus ædilītas<sup>i</sup> edītus<sup>i</sup>, *decēdo admōdum jūvēnis.*

Crotoniātæ quondam in Italia cum primus *beātus numēro<sup>k</sup>.*

Qui *natus sum infēlix*, vita tristis decurro.

Hic urbs *sum Thebæ.*

Olim corōna deus *hōnos sum<sup>k</sup>.*

Is dies *sum Nonæ* November<sup>i</sup>.

Aristæus *inventor oleum sum dico.*

Omnis non possum aut *jurisperītus sum* aut *disertus.*

Scythia perpetuò ab aliēnus imperium aut *intactus* aut *invictus maneo.*

Socrātes *parens* philosophia jus<sup>m</sup> *dico* possum.

Anīmus homo *dives* non arca *appello* debeo.

Servius Tullius magnus consensus *rex declāro.*

Consul omnis centuria P. Sulla *renuntio.*

Mercurius Jupīter *nuntius perhibeo.*

Socrātes omnis *sapiens* oracūlum Apollo *judico.*

Xanthippe, Socrātes philosophus uxor, *morōsus* admōdum *sum fero* et *jurgiōsus.*

Ipse subtilis vetus *jude* et callīdus *audio.*

Philippus, Alexander puer *comes* et *custos* salus

as his companion, and the guardian of (his) health, loved (him,) not only as king, but also as a foster-child, with marked affection.

R. 5. In a tranquil sea, any one of the sailors can direct the ship; (but) when a furious storm has arisen, there is need of a man and a pilot.

R. 6. Androgeus perceived that he had fallen into the midst of the enemy.

*datus*, non ut rex modò, sed etiam ut alumnus eximius caritas diligo.

Quilibet nauta tranquilluss mare<sup>n</sup> gubernare possum: ubi sævus orior tempestas, tum vir<sup>o</sup> et gubernator opus sum.

Androgeus sentio medius *delapsus*<sup>p</sup> in hostis.

<sup>a</sup> § 266, 2. <sup>b</sup> § 211, R. 6. <sup>c</sup> § 234, II. <sup>d</sup> § 222, 3. <sup>e</sup> § 205, R. 8. <sup>f</sup> § 209, R. 3, (5.) <sup>g</sup> § 247. <sup>h</sup> § 125, 3, (a.) <sup>i</sup> *gen.* <sup>j</sup> § 257, R. 5, (a.) <sup>k</sup> § 145, II., 1. <sup>l</sup> *adj.* <sup>m</sup> § 247. <sup>n</sup> § 257, R. 7, (a.) <sup>o</sup> § 243, R. 2. <sup>p</sup> § 239, R. 2.

### *English to be turned into Latin.*

(Those,) who were<sup>a</sup> with Aristotle, were called<sup>b</sup> *Peripatetics*, because they disputed<sup>a</sup> (while) walking<sup>c</sup> in the *Lycæum*. P. Scipio Africānus was chosen<sup>d</sup> a third time prince<sup>e</sup>, in the Senate. Cornelia, of<sup>f</sup> the family of the Cossi, was made<sup>g</sup> a vestal virgin. C. Claudius Centho, (and) afterwards<sup>h</sup> P. Cornelius Asina, were appointed<sup>i</sup> regents<sup>j</sup> by the senators<sup>k</sup>. Hail, (thou) first<sup>l</sup> of all, called<sup>m</sup> the father<sup>n</sup> of (thy) country! That Phaselus, which you see, (my) friends<sup>o</sup>, declares<sup>p</sup> that (it) has been<sup>q</sup> the swiftest<sup>r</sup> of ships<sup>s</sup>.

<sup>a</sup> § 145, II. 1. <sup>b</sup> dico. <sup>c</sup> inambulo. <sup>d</sup> lego. <sup>e</sup> princeps. <sup>f</sup> ex. <sup>g</sup> capio. <sup>h</sup> inde. <sup>i</sup> creo. <sup>j</sup> interrex. <sup>k</sup> pater. <sup>l</sup> § 205, R. 15. <sup>m</sup> appello. <sup>n</sup> parens. <sup>o</sup> hospes. <sup>p</sup> aio. <sup>q</sup> § 239, R. 2. <sup>r</sup> celer. <sup>s</sup> § 212.

### GENITIVE AFTER NOUNS.

§ 211. A noun which limits the meaning of another noun, denoting a different person or thing, is put in the genitive.

The Athenians choose two Atheniensis bellum duo leaders of the war: Pericles, a dux deligo, Pericles, spec

man of tried merit, and Sophocles, a writer of tragedies.

The statues of Polycletus are absolutely perfect.

Numa was the founder of the divine law, Servius the author of every distinction (of rank) and of the orders in the state.

Modesty is the guardian of all the virtues.

The countenance is a sort of silent language of the mind.

The wealth and resources of individuals are the riches of the state.

The power of nature is very great.

The life of the dead consists in the memory of the living.

The vision of both eyes is the same.

The beginnings of all things are small.

The race of all the Gauls is exceedingly devoted to religious observances.

(Those) descended from the Sabines were wishing a king to be elected from their own body.

The followers of Pompey, by reports and letters, were publishing throughout the world the victory of that day.

Erana was not like<sup>f</sup> a village, but (like) a city.

Amidst almost impassable sands are the pyramids, raised like mountains by the zeal and wealth of kings.

R. 2. Hannibal related to Antiochus many (circumstances) respecting his own fidelity and (his) hatred of the Romans.

*tātus virtus<sup>a</sup>* vir, et Sophocles scriptor *tragædia*.

*Polyclētus* signum planè perfectus sum.

Numa divinus auctor *jus* sum, Servius conditor omnis in civitas *discrīmen ordō* que.

Custos *virtus* omnis verecundia sum.

Vultus sermo quidam tacitus *mens* sum.

*Singūlus* facultas et copia divitiæ sum *civitas*.

Vis sum permagnus *natūra*.

Vita *mortuus* in memoria *vivus* pono.

Idem obtūtus sum ambo *ocūlus*.

Omnis *res* principium parvus sum.

Natio sum omnis *Gal-lus* admōdum deditus religio<sup>b</sup>.

Oriundus<sup>c</sup> ab<sup>d</sup> Sabīnus suus *corpus<sup>e</sup>* creo rex volo.

Pompeiānus per orbis *terra<sup>b</sup>* fama ac litēre victoria is *dies* concelēbro.

Erāna sum non *vicus* instar, sed *urbs*.

Inter vix pervius arēna sum instar *mons* eductus pyramis certāmen et ops *rex*.

Hannībal Antiōchus multus de fides suus et odium in *Romānus* commemorō.

R 3 And now my illustrious spirit will descend beneath the earth.

I pray that there may long remain to the nations, if not a love of us, at least a hatred of one another.

R. 4. Then the Salii celebrate in song the praises and the deeds of Hercules.

R. 5. The cause of the poverty of Abdolonymus was (his) honesty.

Are you my servant, or I yours?

The knees of the boldest soldier have trembled a little, when the signal of battle was given, and the heart of the greatest commander has palpitated.

R. 6. Datames conducted to the king, on the following day, Thyus, a man of very large stature.

Cæsar sent to Ariovistus Valerius, a young man of the highest valor and most amiable manners.

The servant of Panopio was a man of wonderful fidelity.

R. 7. King Tarquin lived near (the temple) of Jupiter Stator.

I have read in what manner you were conducted from (the temple) of Vesta.

Verania, (the wife) of Piso, was very sick.

R. 8, (1.) Who is there who can compare the life of Trebonius with (that) of Dolabella?

Agesilaus, after he had entered into the port, which is called (the

Et nunc magnus *ego* sub terra<sup>b</sup> eo imāgo.

Maneo<sup>c</sup>, quæso, gens, si non amor *nos*, at certè odium *sui*.

Tum Salii carmen laus *Herculeus* et factum fero.

Causa *Abdolonymus* paupertas sum probitas.

Tu *ego*, aut tu *ego* servus sum?

Signum<sup>h</sup> pugna datus, ferox *miles* paulūlūm genu tremo, et magnus *imperator* cor exsilio.

Datāmes Thyus, homo *magnus corpus*<sup>i</sup> postērus dies ad rex duco.

Cæsar ad Ariovistus Valerius mitto, *superus virtus*<sup>j</sup>, et *humanitas* adulescens.

Servus Panopio sum homo *admirabilis fides*<sup>i</sup>.

Habito<sup>k</sup> Tarquinius rex ad *Jupiter Stator*

Lego, quemadmodum a *Vesta* duco<sup>l</sup>.

Verania *Piso* graviter jaceo<sup>k</sup>.

Quis sum, qui possum<sup>m</sup> conféro vita Trebonius cum *Dolabella*?

Agesilāus quem venio<sup>n</sup> in portus, qui *Menelāus*



port) of Menelaus, being attacked with disease, died.

(2.) Solon made it a capital offence, if any one, in a sedition, had been of neither party.

Of what rank was Fidiculanus? Of the senatorial.

(3.) (a.) It belongs to a great citizen, and a man almost divine, to foresee impending changes in public affairs.

Hamilcar said, that it did not suit with his valor to deliver up to his adversaries arms received from his country for the annoyance of the enemy.

It is the duty of a judge to consider, not what he himself may wish, but what law and religion require.

It is the part of a judicious teacher to observe to what each one's genius inclines him.

It is not less the part of a commander to conquer by art than by arms.

It deserves consideration, whether it is the duty of a brave man and a good citizen to continue in that city in which he cannot be his own master.

It is incident to every man to err; to no one, except a fool, to persevere in error.

It seems to belong peculiarly to a wise man to determine who is a wise man.

The inexpensiveness of Augustus's furniture is apparent, his couches and tables even now remaining, most of which are

voco, in morbus implici-  
tus, decêdo.

Solon caput sancio, si  
quis in seditione non alterū  
ter *pars* sum<sup>p</sup>.

Fidiculanus quis sum  
*ordo*? *Senatorius*.

Impendens in res pub-  
licus commutatio pros-  
picio, magnus quidam  
*civis* et divinus pæne  
sum *vir*.

Non suus sum *virtus*,  
dico Hamilcar, arma a  
patria acceptus adversus  
hostis adversarius trado.

Sum *iudex*, non quis  
ipse volo<sup>q</sup>, sed quis lex et  
religio cogo<sup>q</sup>. cogito.

*Doctor intelligens* sum,  
video, quò fero<sup>q</sup> natūra  
suis quisque.

Non minùs sum *impe-  
rator*, consilium supèro  
quàm gladius.

Considerandum sum,  
sumne<sup>q</sup>, *vir fortis* et *bo-  
nus civis*, sum in is urbs,  
in qui non futurus sum<sup>r</sup>  
suis jus<sup>r</sup>.

*Quivis homo* sum erro;  
*nullus*, nisi *insipiens*, in  
error persevero.

Statuo qui sum<sup>q</sup> sapi-  
ens vel maxime videor  
sum *sapiens*.

Augustus supellectilis  
parsimonia appareo, eti-  
am nunc residuus lectus  
atque mensa qui ple

hardly elegant enough for a private person<sup>v</sup>.

It would be tedious, and not suitable to the work<sup>x</sup>, (which I have) undertaken, to discuss what Roman first received a crown.

(4.) Tyre, founded by Agenor, brought under its dominion, not only the neighboring sea, but whatever (sea) its fleets visited.

All (property) which was the woman's becomes the man's, under the name of dowry.

Thebes became (a possession) of the Roman people, by the right of war.

Hannibal reduced under his own power the country which lies between the Alps and the Apennines.

(5.) Plato occurred to my mind.

As often as you shall step, so often may your valor occur to your mind.

(3,) (b.) It has long been my (part) to lament (the state of) public affairs.

In these so great dangers, it is your<sup>s</sup> (part,) Cato, to consider what is to be done.

Who professes that it is his (part) to speak upon all questions?

R. 10. Sabinus's backwardness in preceding days encouraged the Gauls.

Cæsar, on account of the ancient injuries of the Helvetians to the Roman people, sought satisfaction from them in war.

rusque<sup>u</sup> vix privātus *elegantia sum*.

Longus sum<sup>v</sup> nec institūtus *opus*, dissēro quisnam Romānus primus corōna accipio<sup>q</sup>.

Condītus ab Agēnor Tyrus, mare non vicīnus modò sed quicumque<sup>y</sup> classis is adeo *ditio suus facio*.

Omnis<sup>b</sup> qui mulier sum *vir fio* dos nomen.

Thebæ *popūlus Romānus* jus bellum *fio*.

Hannībal qui inter Alpes Apenninusque ager<sup>x</sup> sum, *suus ditio facio*.

Venio ego<sup>aa</sup> Plato in mens.

Quotiescunque gradus facio, toties tu<sup>aa</sup> tuus virtus venio in mens.

*Sum meus* jam pridem res publicus lugeo.

Hic tantus in periculum *sum tuus*, Cato. video quis ago<sup>q</sup>.

Quis profiteor, *sum suus*, de omnis quæstio dico?

Gallus hortor supērus *dies Sabīnus* cunctatio.

Cæsar pro vetus *Helvetiī* injuria *popūlus Romānus* ab is pœna<sup>b</sup> bellum repeto

R. 11. Now, O Muses, we shall need<sup>bb</sup> lofty language.

R. 12. L. Paulus, victorious in so great a war, was not deprived of a triumph.

The war with the Helvetii being finished, ambassadors came to congratulate Cæsar.

Pierides, magnus nunc sum *os opus*.

L. Paulus, tantus *bellum* victor, non despolio triumphus<sup>cc</sup>.

Bellum *Helvetii* confectus, legatus ad Cæsar gratulor<sup>dd</sup> convenio.

<sup>a</sup> R. 6. <sup>b</sup> pl. <sup>c</sup> § 162, 20. <sup>d</sup> § 246, R. 2. <sup>e</sup> R. 1. <sup>f</sup> lit. the resemblance of, § 210. <sup>g</sup> § 262, R. 4. <sup>h</sup> § 257, R. 1. <sup>i</sup> gen. <sup>j</sup> abl. <sup>k</sup> imp. <sup>l</sup> fem. sing. § 265. <sup>m</sup> § 264, 7. <sup>n</sup> § 263, 5, R. 2. <sup>o</sup> or, appointed under penalty of death, § 247. <sup>p</sup> § 264, 12. <sup>q</sup> § 265. <sup>r</sup> § 266, 1. <sup>s</sup> lit. of his own right, R. 8, (2.) <sup>t</sup> § 257, R. 7. <sup>u</sup> § 205, R. 2, (2.) <sup>v</sup> lit. of private elegance. <sup>w</sup> ind. pres. <sup>x</sup> lit. not of the work. <sup>y</sup> § 233. <sup>z</sup> § 212, R. 3. <sup>aa</sup> R. 5, (1.) <sup>bb</sup> lit. there will be need of. <sup>cc</sup> § 251. <sup>dd</sup> § 276, II.

The whole hope of the people of *Utica*<sup>a</sup> was in the Carthaginians; of the Carthaginians, in Hasdrubal. The Persians, after a dominion<sup>b</sup> of so many years, patiently received<sup>c</sup> the yoke of slavery. If your neighbor has<sup>d</sup> a garment of greater value<sup>e</sup> than you have, would you prefer<sup>f</sup> yours<sup>g</sup> or his? Cæsar adapted<sup>h</sup> the year to the course of the sun, (so) that (it) should consist<sup>i</sup> of three hundred and sixty-five days<sup>j</sup>. Maräthus, a freedman of Augustus, writes, that his<sup>k</sup> stature was five feet and three fourths<sup>l</sup>. Great is the power<sup>m</sup> of conscience. There was a dispute of one day upon<sup>n</sup> this one subject<sup>o</sup>. I know not what the opinion of the people is<sup>p</sup> of<sup>n</sup> me. The proof<sup>q</sup> of eloquence is the approbation of the hearers<sup>r</sup>. The privation of every pain<sup>s</sup> has been rightly called<sup>t</sup> pleasure. The whole life of philosophers is a meditation<sup>u</sup> on death. You seem to me to follow the opinion<sup>v</sup> of Epicharmus. Will you make mention of your consulship? The life of all (persons) depends on<sup>w</sup> yours<sup>g</sup> alone<sup>x</sup>. I admired Pompey's virtue and greatness<sup>y</sup> of mind. The attack<sup>z</sup> of Saguntum was the origin<sup>aa</sup> of the second Punic war. Thales, the Milesian, said, that water was the first principle<sup>bb</sup> of (all) things. We pursue<sup>cc</sup> health, strength<sup>dd</sup>, freedom<sup>ee</sup> from pain, on their own account<sup>ff</sup>.

<sup>a</sup> people of Utica, Uticenses. <sup>b</sup> imperium. <sup>c</sup> accipio. <sup>d</sup> § 261, 2. <sup>e</sup> pretium. <sup>f</sup> malo, pres. § 258, I. 1, (1.) <sup>g</sup> § 211, Remark 3, (b.) <sup>h</sup> ac commodo. <sup>i</sup> sum, § 262. <sup>j</sup> R. 8, (1.) <sup>k</sup> is, § 208, (6.) <sup>l</sup> dodrans. <sup>m</sup> vis. <sup>n</sup> de. <sup>o</sup> res. <sup>p</sup> § 265. <sup>q</sup> effectus. <sup>r</sup> audio, pres. part. <sup>s</sup> dolor. <sup>t</sup> nomina <sup>u</sup> commentatio. <sup>v</sup> sententia. <sup>w</sup> ex. <sup>x</sup> unus, § 205, R. 13.

<sup>y</sup> magnitudo. <sup>z</sup> oppugnatio. <sup>aa</sup> causa. <sup>bb</sup> first principle, principium  
<sup>cc</sup> expēto. <sup>dd</sup> pl. <sup>ee</sup> vacuitas. <sup>ff</sup> on their own account, propter se.

## GENITIVE.

R. 6. Tarquin had a brother Aruns, a young man of *mild character*<sup>a</sup>. Volusēnus, a man of *great sagacity*<sup>b</sup> and *bravery*<sup>c</sup>, was tribune of the soldiers. The loss<sup>d</sup> of Sicily and Sardinia troubled<sup>e</sup> Hamilcar, a man of *great*<sup>f</sup> spirit. Do you reprove<sup>g</sup> me, (you) man of *three letters*; (you) thief; (you) scape-gallows<sup>h</sup>? Bibracte is a town of *very great influence*<sup>i</sup> among the Ædui. L. Quinctius, the only<sup>j</sup> hope of the empire of the Roman people, was cultivating a field of *four acres*<sup>k</sup>; across the Tiber. Ambassadors from the Latins and the Hernici brought<sup>l</sup> a golden crown, of *small weight*, into the Capitol. The breadth of the Hercynian forest extends<sup>m</sup> a journey of *nine days* for (a traveller) unincumbered<sup>n</sup>. Cæsar advanced<sup>o</sup> *three days'* journey<sup>p</sup>. The Athenians committed<sup>q</sup> to Miltiades a fleet of *seventy ships*. The Caspian sea (which is) sweeter (than) others<sup>r</sup>, breeds<sup>s</sup> serpents of *vast magnitude*, and fishes of a *very*<sup>t</sup> *different*<sup>u</sup> color from others. We sometimes<sup>v</sup> see clouds of a *fiery color*. Cæsar forbade<sup>w</sup> that the camp should be fortified<sup>x</sup> with a rampart<sup>y</sup>, but ordered a trench of *fifteen feet* to be made in front<sup>z</sup> against the enemy. A good man is characterized by<sup>aa</sup> the *greatest*<sup>bb</sup> *viety* towards the gods.

<sup>a</sup> ingenium. <sup>b</sup> consilium. <sup>c</sup> virtus. <sup>d</sup> § 274, R. 5, (a.) <sup>e</sup> angō, imp. <sup>f</sup> ingens. <sup>g</sup> vitupēro. <sup>h</sup> scape-gallows, fur trifurcifer. <sup>i</sup> auctoritas. <sup>j</sup> unicus. <sup>k</sup> jugēris, § 94. <sup>l</sup> fero. <sup>m</sup> pateo. <sup>n</sup> expeditus. <sup>o</sup> procēdo. <sup>p</sup> via. <sup>q</sup> do. <sup>r</sup> § 256. <sup>s</sup> alo. <sup>t</sup> longē. <sup>u</sup> diversus. <sup>v</sup> aliquando. <sup>w</sup> veto. <sup>x</sup> § 272. <sup>y</sup> vallum. <sup>z</sup> a fronte. <sup>aa</sup> lit. is of. <sup>bb</sup> supērus.

## ABLATIVE.

Cæsar is said<sup>a</sup> to have been of *tall stature*, *fair*<sup>b</sup> *complexion*<sup>c</sup>, *dark*<sup>d</sup> eyes, and *sound*<sup>e</sup> health. Good health is pleasanter<sup>f</sup> to those who have recovered<sup>g</sup> from a severe<sup>h</sup> disease, than (to those) who have never had<sup>i</sup> a *sickly body*. Marcellus labored under<sup>j</sup> *unfavorable reports*, because, in the middle<sup>k</sup> of the summer, he had led<sup>l</sup> his soldiers to quarters at Venucia<sup>m</sup>. Curio was so devoid of *memory*<sup>n</sup>, that often<sup>o</sup>, when he had laid down<sup>p</sup> three<sup>q</sup> (heads) in speaking<sup>r</sup>, he would add a fourth<sup>q</sup>. Among<sup>s</sup> the Romans, scribes were deemed<sup>t</sup> mercenaries; but<sup>u</sup> among the Greeks, no one was

admitted to that office, except<sup>o</sup> of respectable<sup>w</sup> birth<sup>x</sup>, and known<sup>y</sup> industry and fidelity. Cato was characterized in all things by<sup>z</sup> singular sagacity<sup>aa</sup> and industry; for he was a skilful<sup>bb</sup> farmer, experienced<sup>cc</sup> in public affairs<sup>dd</sup>, a great commander, and a respectable<sup>ee</sup> orator. Augustus was informed<sup>ff</sup> of what age<sup>gg</sup>, stature, and complexion<sup>hh</sup>, (every one) was<sup>ii</sup>, who<sup>jj</sup> visited<sup>kk</sup> his daughter Julia. Cæsar sent to Ariovistus, Valerius, a young man of the highest<sup>ll</sup> valor and courtesa<sup>mm</sup>.

<sup>a</sup> trado. <sup>b</sup> candidus. <sup>c</sup> color. <sup>d</sup> niger. <sup>e</sup> prosper. <sup>f</sup> jucundus  
<sup>g</sup> recreo, pass. <sup>h</sup> gravis. <sup>i</sup> lit. been of. <sup>j</sup> lit. was of. <sup>k</sup> § 205, R. 17.  
<sup>l</sup> adduco. <sup>m</sup> § 237. <sup>n</sup> lit. of no memory. <sup>o</sup> aliquoties. <sup>p</sup> propōno.  
<sup>q</sup> § 205, R. 7, (2.) <sup>r</sup> § 275, III. R. 4. <sup>s</sup> apud. <sup>t</sup> existimo. <sup>u</sup> at. <sup>v</sup> nisi.  
<sup>w</sup> honestus. <sup>x</sup> locus. <sup>y</sup> cognitus. <sup>z</sup> characterized by, lit. of. <sup>aa</sup> prudentia.  
<sup>bb</sup> solers. <sup>cc</sup> peritus. <sup>dd</sup> respublica, sing. <sup>ee</sup> probabilis.  
<sup>ff</sup> to be informed, certior fio, § 145, II. 1. <sup>gg</sup> ætas. <sup>hh</sup> color. <sup>ii</sup> § 265  
<sup>jj</sup> quicunque. <sup>kk</sup> adeo, § 266, 1. <sup>ll</sup> sup̄erus. <sup>mm</sup> humanitas.

Masinissa is induced<sup>a</sup>, by no (degree of) cold<sup>b</sup>, to cover his head<sup>c</sup>. The servants of Milo were of faithful and resolute<sup>d</sup> minds<sup>e</sup> towards<sup>f</sup> (their) master. I have told<sup>g</sup> you by letter<sup>h</sup> what my feelings<sup>i</sup> were<sup>j</sup> towards<sup>k</sup> the farmers of the revenue<sup>l</sup>. Of those<sup>m</sup> men who are of some<sup>n</sup> estimation<sup>o</sup> and rank<sup>p</sup>, there are in every (part of) Gaul two classes<sup>q</sup>; the one<sup>r</sup> (that) of the Druids, the other of the knights. Murēna was (a man) of moderate talents<sup>s</sup>, but of great fondness<sup>t</sup> for ancient things, of much industry<sup>u</sup>, and great labor<sup>v</sup>. You remember<sup>w</sup> how much I was afflicted<sup>w</sup>. Dionysius commanded boys<sup>x</sup> of extraordinary<sup>y</sup> beauty<sup>z</sup> to stand<sup>aa</sup> near<sup>bb</sup> (his) table. Between Labiēnus and the enemy there was a river of difficult passage<sup>cc</sup> and rugged<sup>dd</sup> banks.

<sup>a</sup> adduco. <sup>b</sup> frigus. <sup>c</sup> lit. that he should be of covered head.  
<sup>d</sup> præsens. <sup>e</sup> animus. <sup>f</sup> in. <sup>g</sup> declaro. <sup>h</sup> per lit̄eras. <sup>i</sup> voluntas, sing.  
<sup>j</sup> lit. of what feelings I was, § 265. <sup>k</sup> erga. <sup>l</sup> a farmer of the revenue, publicānus. <sup>m</sup> is. <sup>n</sup> aliquis. <sup>o</sup> num̄erus. <sup>p</sup> honos. <sup>q</sup> genus.  
<sup>r</sup> alter, § 207, R. 32, (a.) <sup>s</sup> ingenium, sing. <sup>t</sup> studium. <sup>u</sup> gen.  
<sup>v</sup> meminī. <sup>w</sup> of how great grief I was, § 265. <sup>x</sup> § 223, (2.) med.  
<sup>y</sup> eximius. <sup>z</sup> forma. <sup>aa</sup> consisto. <sup>bb</sup> ad. <sup>cc</sup> transitus. <sup>dd</sup> pr̄æruptus.

R. 7. Hasdrūbal, (the son) of Gisgo, was a very able<sup>a</sup> and distinguished<sup>b</sup> general. Hasdrūbal, (the son) of Hamilcar, was occupying<sup>c</sup> a camp near the Black Stones, among the Ausetāni. By chance I see there Byrrhia, (the servant) of this (man). Strato, (the disciple) of Theophrastus, aimed<sup>d</sup> (to be) a natural philosopher<sup>e</sup>; his (disciple,) Lyco, was

copious<sup>f</sup> in expression<sup>g</sup>, (but) meagre<sup>h</sup> in matter<sup>i</sup> I do not suppose<sup>j</sup> that you are ignorant<sup>k</sup> what<sup>l</sup> Antiöchus wrote in opposition to<sup>m</sup> (the sentiments) of *Philo*.

<sup>a</sup> magnus. <sup>b</sup> clarus. <sup>c</sup> habeo, § 145, II. <sup>d</sup> volo. <sup>e</sup> a natural philosopher, physicus. <sup>f</sup> locuples. <sup>g</sup> oratio. <sup>h</sup> jejūnus. <sup>i</sup> res ipse, pl. <sup>j</sup> arbitror. <sup>k</sup> to be ignorant, ignōro. <sup>l</sup> pl. <sup>m</sup> contra.

R. 8, (1.) The features<sup>a</sup> of the mind are more beautiful than (those) of the body. Julius had been the quæstor of Albucius, as you of *Verres*. Among the very numerous<sup>b</sup> and great vices, there is none more common<sup>c</sup> than (that) of ingratitude<sup>d</sup>. I had rather<sup>e</sup> depend upon<sup>f</sup> my own judgment<sup>g</sup>, than (upon that) of all others.

<sup>a</sup> lineamentum. <sup>b</sup> multus. <sup>c</sup> frequens. <sup>d</sup> ingrātus animus. <sup>e</sup> malo. <sup>f</sup> to depend upon, sto. <sup>g</sup> § 245, II., 5.

R. 8, (2.) From<sup>a</sup> the beginning of the Roman name, a law<sup>b</sup> was established<sup>c</sup>, that no one<sup>d</sup> of the Romans could<sup>e</sup> be of more than<sup>f</sup> one city. The law is, if the father of a family dies<sup>g</sup> intestate<sup>h</sup>, let his slaves<sup>i</sup> and his money belong<sup>j</sup> to his kinsmen<sup>k</sup> and relations<sup>l</sup>. Leave riches to the rich<sup>m</sup>: do thou prefer virtue to riches<sup>n</sup>. The orator Arrius played<sup>j</sup>, as it were<sup>o</sup>, the second<sup>p</sup> (part) after Crassus<sup>q</sup>. The senate at Nola was attached to the Romans<sup>r</sup>; the common people to *Hannibal*. You know me to be wholly<sup>s</sup> devoted to *Pompey*<sup>t</sup>.

<sup>a</sup> inde a. <sup>b</sup> jus. <sup>c</sup> compāro. <sup>d</sup> ne quis. <sup>e</sup> possum. <sup>f</sup> more than, plus quā. <sup>g</sup> § 261, R. 1. <sup>h</sup> intestatō. <sup>i</sup> familia, sing. <sup>j</sup> sum. <sup>k</sup> agnātus. <sup>l</sup> gentilis. <sup>m</sup> lit. suffer riches to be of the rich. <sup>n</sup> § 224. <sup>o</sup> quasi. <sup>p</sup> fem. pl. <sup>q</sup> gen. <sup>r</sup> lit. of the Romans. <sup>s</sup> totus. <sup>t</sup> lit. Pompey's.

R. 8, (3.) Anger, on account of<sup>a</sup> another's<sup>b</sup> fault<sup>c</sup>, is (characteristic) of a narrow<sup>d</sup> mind<sup>e</sup>; nor will virtue ever be guilty<sup>f</sup> of imitating<sup>g</sup> faults<sup>h</sup>, while she represses<sup>i</sup> (them.) Tiberius wrote back<sup>j</sup> to the prefects<sup>k</sup>, (who) recommended<sup>l</sup> that the provinces<sup>m</sup> should be loaded<sup>n</sup> with tribute<sup>o</sup>: ("It is (the part) of a good shepherd to shear<sup>p</sup> (his) sheep, not to flay<sup>q</sup> (them).") Pergāmus, Ephēsus, Milētus, in short<sup>r</sup>, all Asia, came under the power<sup>s</sup> of the Roman people.

<sup>a</sup> ob. <sup>b</sup> alienus. <sup>c</sup> peccātum. <sup>d</sup> angustus. <sup>e</sup> pectus. <sup>f</sup> to be guilty of, committo. <sup>g</sup> lit. that she should imitate, pres. § 258, I. (3.) <sup>h</sup> vitium. <sup>i</sup> compesco. <sup>j</sup> to write back, rescribo. <sup>k</sup> præsēs. <sup>l</sup> suadeo, lit. recommending. <sup>m</sup> § 239. <sup>n</sup> onēro, § 274, R. 8, (a.) & 270, R. 3

*last clause.* ° § 250. <sup>p</sup> tondeo. <sup>q</sup> deglūbo. <sup>r</sup> der̃que. <sup>s</sup> *to come under the power*, fio, R. 8, (4.)

R. 8, (3.) (b.) It is *our* (part) to submit<sup>a</sup> patiently<sup>b</sup> to the wishes<sup>c</sup> of the people. It was *more becoming in you*<sup>d</sup> to celebrate<sup>e</sup> the birth-day of Epicūrus, than *for him*<sup>f</sup> to provide<sup>g</sup> by will, that it should be celebrated<sup>e</sup>. To do<sup>e</sup>, and to suffer bravely<sup>h</sup>, is (the part) of a Roman. This is (the duty) of a father<sup>i</sup>, to accustom<sup>j</sup> (his) son to do right of his own accord<sup>k</sup>, rather than<sup>l</sup> through fear of another<sup>m</sup>.

<sup>a</sup> fero. <sup>b</sup> modicē. <sup>c</sup> voluntas. <sup>d</sup> *lit. it was more yours.* <sup>e</sup> ago. <sup>f</sup> ille, *lit. than it was his.* <sup>g</sup> caveo. <sup>h</sup> fortis, § 192, II. 4, (b.) <sup>i</sup> patrius. <sup>j</sup> consuefacio. <sup>k</sup> suā sponte. <sup>l</sup> *rather than, potius in the former, and quā in the latter clause.* <sup>m</sup> of another, aliēnus.

R. 10. Epicūrus neglected many (of the) ornaments of style<sup>a</sup> of Plato, Aristotle (and) Theophrastus. The faults of early<sup>b</sup> youth of Themistōcles were corrected<sup>c</sup> by great virtues. Activity<sup>d</sup> of genius is reckoned<sup>e</sup> an honor<sup>f</sup>, on account of<sup>g</sup> the mind's passing over<sup>h</sup> many things, in a short time.

<sup>a</sup> oratio. <sup>b</sup> iniens. <sup>c</sup> emendo. <sup>d</sup> celeritas. <sup>e</sup> habeo <sup>f</sup> laus, § 210. <sup>g</sup> propter. <sup>h</sup> *passing over, percursio.*

#### PARTITIVES.

§ 212. Nouns, adjectives, adjective pronouns, and adverbs, denoting *a part*, are followed by a genitive denoting *the whole*.

Mithridates, the last of all the independent<sup>a</sup> kings, except the Parthian, was crushed, under the auspices of Pompey, by the treachery of his son Pharnaces.

On the right and left, about two hundred, the noblest of his kinsmen, accompanied Darius.

R. 1. Justice seeks for no reward.

Mithridātes, *ulterior* omnis jus suus *rex*, præter Parthicus, auspiciū<sup>b</sup> Pompeius<sup>c</sup>, insidiæ filius Pharnāces opprimo.

Dextra lævāque, Darius ducenti ferme *nobilis propinquus* comitor<sup>w</sup>.

Justitia nihil expetere præmium.

No one of mortals is wise at all times.

R. 2, (1.) Of (all) the Greek arts, medicine alone Roman dignity does not practise, though so profitable.

Of insects, some have two wings each, as flies; some four, as bees.

(2.) Black wool takes no color.

Degenerate dogs bend their tails under their bellies.

(3.) The last of all the Roman kings was Tarquin, to whom the surname Superbus was given from his character.

The Indus is the largest of all rivers.

Rome has become the glory of the world.

(4.) Thales, the Milesian, first of all among the Greeks, ascertained the reason of the eclipse of the sun.

In the days of Phocion, there were two factions at Athens, one of which espoused the cause of the people, the other (that) of the nobles.

N. 1. The most excellent of the Persian kings<sup>v</sup> were Cyrus and Darius, the son of Hystaspes: the former of these fell in battle among the Massagetæ.

N. 2. No one of us is without fault.

I have less strength than either of you.

N. 3. Give (me some) proof if you are (one) of these priestesses of Bacchus.

Caninius Gallus, (one) of the

*Nemo mortâlis omnis hora sapio.*

*Solus medicîna ars Græcus non exerceo Românus gravitas, in tantus fructus.*

*Insectum quidam bini gero pinna, ut musca; quidam quaterni, ut apes.*

*Niger<sup>d</sup> lana<sup>e</sup> nullus color bibo.*

*Degēner canis cauda<sup>f</sup> sub alvus<sup>f</sup> flecto.*

*Postērus omnis sum rex Românus Tarquinius, qui cognōmen Superbus<sup>g</sup> ex mos do.*

*Indus sum omnis flumen magnus.*

*Res fio pulcher<sup>h</sup> Roma.*

*Ratio defectus sol apud Græcus investigo primus omnis Thales Milesius.*

*Sum<sup>i</sup> Phocion tempus Athēnæ duo factio, qui unus populus causa ago, alter optimas.*

*Excellens rex Persa sum Cyrus et Darius, Hystaspes filius: prior hic apud Massagētæ in prælium cado.*

*Nemo ego sum sine culpa.*

*Parvus habeo vis<sup>e</sup> quàm tu utervis.*

*Cedo signum, si hic Baccha sum.*

*Liber<sup>j</sup> Sibylla Canini.*



Quindecimvīri, had demanded that a book of the Sibyl should be received.

N. 4. Thales was the wisest among the seven.

The sense of sight<sup>k</sup> is the most acute among all our senses.

The Borysthenes is the most charming among the rivers of Scythia.

Themistocles sent to the king, by night, (one) of his servants whom he accounted the most faithful.

N. 5. There were two wives of Ariovistus. Two daughters of these—the one was slain, the other taken captive.

In the beginning different kings exercised, some their mental, others their corporeal powers.

N. 6. Bætica surpasses all the provinces.

Brutus proposed to the people that all the race of Tarquin should be banished.

Attalus persuaded almost all the Macedonians to remain.

R. 3. There is much evil in example.

There is much good in friendship, much evil in discord.

He who has little money, has also little credit.

What business hast thou?

The senate formerly decreed, that L. Opimius should see that the republic received no detriment.

us Gallus *Quindecimvir*, recipio postulo.

Thales *sapiens in septem sum*.

*Acer ex omnis noster sensus sum sensus video*.

Borysthēnes *inter Scythia amnis sum amēnus*.

Themistōcles *noctu de servus suus, qui habeo fidēlis*, ad rex mitto.

Duo sum Ariovistus uxor. *Duo filia hic—alter occido, alter capio*

Initium *rex diversus—pars ingenium, alius corpus exerceo*<sup>i</sup>.

Bætica *cunctus provincia præcēdo*.

Brutus ad populus fero, ut *omnis Tarquinius gens exsul sum*<sup>i</sup>.

Attalus *Macēdo fere omnis*<sup>m</sup>, ut maneo<sup>i</sup>, persuadeo.

Sum *multus malum in exemplum*.

Sum *multus bonum in amicitia, multus malum in discordia*.

Qui habeo *paululus pecunia*, habeo etiam *paululus fides*.

*Ecquis habeo negotium?*

Decerno quondam senatus, ut L. Opimius video, *ne quis republica detrimentum capio*<sup>n</sup>.

When king Attalus had bought a picture of Aristides for six hundred thousand sesterces, Mummius, suspecting that there was some virtue in it, which he did not understand, recalled the picture.

N. 3. For a long time no news was brought to me.

Who is ignorant that it is the first law of history that (the historian) should dare to utter nothing false? and, secondly, that he should fear (to utter) nothing true?

N. 4. Apelles formed, with most consummate art, a head and the upper (parts) of the breast of a Venus.

At Pergamus, in the secret and retired (parts) of the temple, whither it is not lawful to go, except for the priests, timbrels resounded.

R. 4. Crassus, along with the greatest courtesy, had also sufficient severity.

Cæsar was wont to say that he had long since acquired abundance of power and glory.

In many places, truth has too little stability, and too little strength.

Is it not misery enough for Roscius, that he has cultivated his estates for others, not for himself?

He always has favorers enough, who does right.

N. 2. I was not even suspecting in what part of the world you were.

Wherever the right of citizens

Quum rex Attālus Aristīdes tabūla sexies sesterterium emo°, Mummius suspicātus *aliquis* in *is virtus* sum°, qui ipse nescio°, tabūla revōco°.

Jam diu *nihil novus* ad ego affēro.

Quis nescio, primus sum° historia lex, *ne quis falsus* dico audeo°? deinde *ne quis* verus nor. audeo°?

Apelles Venus caput et *supērus pectus* politus ars perficio.

Pergāmus, in *occultus* ac *reconditus templum*, quò præter sacerdos adeo fas non sum, tympanum sono.

Crassus, in supērus comītas, habeo<sup>i</sup> etiam *severitas satis*.

Soleo<sup>i</sup> dico Cæsar sui jam pridem *potentia gloriæque abundè* adipiscor.

Multus in locus *parum firmamentum* et *parum vis*<sup>e</sup> veritas habeo.

*Parumne miseria* sum Roscius, quò prædium suus alius non sui colo?

*Sat habeo favitor* semper, qui rectè facio.

*Ubi terra* sum<sup>p</sup>, ne suspīcor quidem.

*Ubique terra* et

has been violated, it pertains to the common cause of liberty.

I think (we) must remove to Rhodes, or to some other place.

Our tyrannicides are far distant.

N. 3. Tacfarinas had arrived at such a degree of insolence, as to send ambassadors to Tiberius.

We have arrived at such a pitch of luxury, as to be unwilling<sup>g</sup> to tread, unless upon gems.

N. 4. Afterwards the consul came into the town (of) Cirta.

In the mean time I became acquainted with you.

N. 5. I could wish that you would not neglect to write to me, so far as you shall be able to do it.

N. 6. The next day Cæsar hastened on his way to Bibracte.

The day before, the Germans could not be restrained.

N. 7. Lynxes see most clearly of all quadrupeds.

This concerns you least of all.

Sulpicius Gallus was most devoted to Greek literature of all the nobles.

*gens viôlo<sup>u</sup> jus civis, is pertineo ad communis causa libertas.*

*Migrandum Rhodus, aut aliquò terra arbitror.*

*Noster tyrannicida longè gens absum.*

*Tacfarinas huc arrogantia venio, ut legatus ad Tiberius mitto<sup>i</sup>.*

*Eò delicia<sup>e</sup> pervenio, ut nisi gemma<sup>r</sup> calco nolo.*

*Postea locus consul pervenio in oppidum Cirta.*

*Tu interea locus cognosco.*

*Volo<sup>r</sup> ne intermitto, quoad is facio possum, scribo ad ego.*

*Postridie is dies Cæsar Bibracte eo contendo.*

*Pridie is dies Germānus retineo non possum<sup>i</sup>.*

*Lynx omnis quadrupes cerno acutè.*

*Hic ad tu parum omnis pertineo.*

*Sulpicius Gallus magis omnis nobilis Græcus literæ<sup>r</sup> studeo.*

<sup>a</sup> *lit. of their own right.* <sup>b</sup> § 247. <sup>c</sup> Pompeii, § 9, 1. <sup>d</sup> *fem. pl.* <sup>e</sup> *pl. sing.* <sup>f</sup> § 204, R. 8, (a.) <sup>h</sup> *lit. the most beautiful of things.* <sup>i</sup> § 145, II. <sup>j</sup> § 239. <sup>k</sup> *lit. of seeing.* <sup>l</sup> § 260, II. (2.) <sup>m</sup> § 223, R. 2, Note, (b.) <sup>n</sup> § 273, 1. <sup>o</sup> *In what mood must this verb be put? — By what rule?* <sup>p</sup> § 265. <sup>q</sup> *lit. that we are unwilling,* § 258, I. 1, (2.) <sup>r</sup> § 229. <sup>s</sup> § 260 II. R. 4. <sup>t</sup> § 223. <sup>u</sup> § 260, II. <sup>v</sup> *nom.* <sup>w</sup> *imp.*

### *English to be turned into Latin.*

*Of animals<sup>a</sup>, some<sup>b</sup> are defended<sup>c</sup> with hides<sup>d</sup>, some clothed<sup>e</sup> with shaggy fleeces<sup>f</sup>, some bristled<sup>g</sup> with spines; we see some covered<sup>h</sup> with plumage<sup>i</sup>, others with scales<sup>j</sup>. Of all*

*unions*<sup>k</sup>, *none* is more excellent<sup>l</sup>, *none* more firm, than when good men, of similar character<sup>m</sup>, are united<sup>n</sup> in intimate friendship<sup>o</sup>. There are two approaches from Syria into Cilicia, *each of which*, on account of (its) narrowness<sup>p</sup>, can be blocked up<sup>q</sup> by small garrisons<sup>r</sup>. He was the *worst of you*<sup>s</sup> all, because he enticed<sup>t</sup> (you) into a crime<sup>u</sup>. *No one of us*<sup>v</sup> is the same in old age, as<sup>v</sup> (he) was (when) a youth. It is uncertain how long the life of *each of us*<sup>s</sup> will be<sup>o</sup>. The Roman power<sup>x</sup> was so<sup>y</sup> strong<sup>z</sup>, that it was a match<sup>aa</sup>; in war, for *any one*<sup>bb</sup> of the neighboring<sup>cc</sup> states. The *greatest of benefits* are (those) which we receive<sup>dd</sup> from (our)<sup>ee</sup> parents, while we are either unconscious<sup>ff</sup> or unwilling<sup>gg</sup>. The city (of) Syracuse is the *largest and most beautiful* of all the Grecian cities. Those of the Greek orators who flourished<sup>hh</sup> at Athens are the *most eminent*<sup>i</sup>; of *these* Demosthēnes is unquestionably<sup>ii</sup> the *first*<sup>jj</sup>.

<sup>a</sup> animans. <sup>b</sup> alius. <sup>c</sup> tēgo. <sup>d</sup> corium. <sup>e</sup> vestio. <sup>f</sup> a shaggy fleece, villus. <sup>g</sup> hirsutus. <sup>h</sup> obduco. <sup>i</sup> pluma, sing. <sup>j</sup> squama, sing. <sup>k</sup> societas. <sup>l</sup> pręstans. <sup>m</sup> lit. similar in manners. <sup>n</sup> conjungo, perf. <sup>o</sup> intimate friendship, familiaritas. <sup>p</sup> angustia, pl. <sup>q</sup> pręcludo. <sup>r</sup> pręsidium. <sup>s</sup> § 212, R. 2, N. 2. <sup>t</sup> illicio. <sup>u</sup> fraus. <sup>v</sup> qui, § 207, R. 27, (d.). <sup>w</sup> § 265. <sup>x</sup> res. <sup>y</sup> adeo. <sup>z</sup> validus. <sup>aa</sup> par. <sup>bb</sup> quilibet. <sup>c</sup> finitimus. <sup>dd</sup> accipio. <sup>ee</sup> § 207, R. 36, (c.). <sup>ff</sup> nescio, lit. know (it) not. <sup>gg</sup> nolo. <sup>hh</sup> sum. <sup>ii</sup> facile. <sup>jj</sup> princeps.

R. 3. Cęsar devoted<sup>a</sup> (only) *so much time* to these things, as<sup>t</sup> (it) was necessary<sup>c</sup> for (one to do who was) in haste<sup>d</sup>. There was (only) *so much space* left<sup>e</sup> between the two lines<sup>f</sup>, as<sup>t</sup> would be sufficient<sup>h</sup> for<sup>i</sup> the onset<sup>j</sup> of both<sup>k</sup> armies. As much money (as) each one keeps<sup>l</sup> in his chest, *so much credit*<sup>m</sup> he has. Anaxagōras, when upon his death-bed<sup>n</sup> at Lamp-sacus<sup>o</sup>, replied<sup>p</sup> to his friends, who asked<sup>q</sup> (him) whether<sup>r</sup>, in case of his decease<sup>s</sup>, he wished<sup>t</sup> to be carried<sup>u</sup> to his native place<sup>v</sup>, Clazomęnę: "There is no necessity<sup>w</sup>; there is from every place<sup>x</sup> *as ready a passage*<sup>y</sup> to the lower world<sup>z</sup>". The Romans stood in battle-array<sup>aa</sup> from sunrise<sup>bb</sup> until<sup>cc</sup> *late*<sup>dd</sup> in the day. The Ubi promise<sup>ee</sup> to give *more hostages*, if Cęsar wishes<sup>ff</sup>. I was departing<sup>gg</sup> from Athens<sup>hh</sup>, when I delivered<sup>ii</sup> *this letter*<sup>jj</sup> for<sup>kk</sup> you.

<sup>a</sup> tribuo. <sup>b</sup> quantum. <sup>c</sup> necesse. <sup>d</sup> in haste, propęrans. <sup>e</sup> relinquo. <sup>f</sup> acies. <sup>g</sup> ut. <sup>h</sup> satis. <sup>i</sup> ad. <sup>j</sup> concursus. <sup>k</sup> uterque. <sup>l</sup> servo. <sup>m</sup> fides. <sup>n</sup> lit. when he was dying. <sup>o</sup> § 221, I. <sup>p</sup> inquam. <sup>q</sup> who asked, lit. asking. <sup>r</sup> ne annexed to the verb. <sup>s</sup> lit. if any thing should happen to him, § 266, 2, R. 4. <sup>t</sup> § 265. <sup>u</sup> affero. <sup>v</sup> patria. <sup>w</sup> no ne

cessity, nihil necesse. <sup>x</sup> from every place, undique. <sup>y</sup> as ready, et passage, tantundem viæ. <sup>z</sup> lower world, inferi. <sup>aa</sup> acies. <sup>bb</sup> § 274, R. 5, (a.) <sup>cc</sup> in. <sup>dd</sup> multus. <sup>ee</sup> polliceor. <sup>ff</sup> § 261, 2. <sup>gg</sup> proficiscor. <sup>hh</sup> § 255, 1. <sup>ii</sup> do. <sup>jj</sup> pl. <sup>kk</sup> ad.

The Gauls were proposing *this consolation*<sup>a</sup> to themselves, that (they) should soon<sup>b</sup> recover<sup>c</sup> (what they had) lost. Hannibal ravages<sup>d</sup> (that) *territory which*<sup>e</sup> is (situated) between the city (of) Cortōna and lake Trasimēnus. Flaminius, having passed<sup>f</sup> the defiles<sup>g</sup>, saw<sup>h</sup> only *that* (part) of *the enemy*<sup>i</sup> which was in front<sup>j</sup>. Words have *hitherto*<sup>k</sup> been of no avail<sup>l</sup>. I give to you *the same counsel* as<sup>m</sup> to myself. *What is the reason*<sup>n</sup> why (those) conversant<sup>o</sup> with Greek literature<sup>p</sup>, read the Latin poets, (but) do not read the philosophers? Exercise and temperance can<sup>q</sup> preserve<sup>r</sup>, even to<sup>s</sup> old age, *some* (portion) of the original<sup>t</sup> *vigor*<sup>u</sup>. The colonists taken<sup>v</sup> to Capua, when they were breaking up<sup>w</sup> the very ancient<sup>x</sup> sepulchres for building<sup>y</sup> their farm-houses<sup>z</sup>, found a *considerable quantity*<sup>aa</sup> of *vases*<sup>bb</sup>, of ancient<sup>cc</sup> workmanship<sup>dd</sup>.

<sup>a</sup> solatium. <sup>b</sup> celeriter. <sup>c</sup> recupĕro, § 272. <sup>d</sup> pervasto. <sup>e</sup> lit. *what territory*. <sup>f</sup> supĕro. <sup>g</sup> angustĭæ, § 257, R. 5, (a.) <sup>h</sup> conspicio. <sup>i</sup> pl. <sup>j</sup> in front, ex adverso. <sup>k</sup> ad id locōrum. <sup>l</sup> of no avail, vanus. <sup>m</sup> qui. <sup>n</sup> causa. <sup>o</sup> eruditus. <sup>p</sup> litĕræ, § 250. <sup>q</sup> § 209, R. 12, (2.) <sup>r</sup> conservo, § 271. <sup>s</sup> in, with abl. <sup>t</sup> pristinus. <sup>u</sup> robur. <sup>v</sup> dedūco. <sup>w</sup> to break up, disjicio. <sup>x</sup> vetus. <sup>y</sup> extruo, § 275, III. R. 3. <sup>z</sup> villa. <sup>aa</sup> a considerable quantity, aliquantum. <sup>bb</sup> vascūlum. <sup>cc</sup> antiquus. <sup>dd</sup> opus.

## GENITIVE AFTER ADJECTIVES.

§ 213. A noun limiting the meaning of an adjective, is put in the objective genitive, to denote the relation expressed in English by *of*, *in*, or *in respect to*.

A mind conscious of rectitude laughs at the falsehoods of scandal.

Pompey informed me of his design.

Ser. Sulpicius was not more skilful in law, than in justice.

*Consciūs mens rectūs fama mendacium rideo.*

*Pompeius ego certus sui consilium facio.*

*Ser. Sulpicius non magis jū consulti, quā iustitia sum.*

The soldiers of Sulla, remembering their ancient rapine and victory, were eager for civil war.

Conon was expert in military affairs.

In Plato, Socrates feigns himself ignorant of every thing.

The philosophers of Cyrène commended virtue on this account, that it was conducive to pleasure.

What servant (is) more fond of his master, than (is) the dog?

The route, by which all were accustomed to travel, was rich, and abounding in every thing.

Pyrrhus was skilful in war, and passionately fond of nothing except sole and perpetual power.

Man alone is partaker of reason and thought, of which all other animals are destitute.

Pompey was almost free from all faults.

Alexander was by no means unskilled in managing the minds of soldiers.

Miles Sullānus, *rapīna*<sup>d</sup> et *victoria* vetus memor, civilis bellum exopto.

Conon sum *prudens res*<sup>c</sup> militāris.

Apud Plato, Socrātes sui omnis *res*<sup>b</sup> *inscius* fingo.

Cyrenaicus philosophus virtus ob is res laudo, quod *efficiens* sum<sup>d</sup> *voluptas*.

Quis famulus *amans dominus*, quān canis.

Via, qui omnis comemo<sup>c</sup>, sum copiōsus, omnisque *res abundans*.

Pyrrhus *bellum perītus* sum, et *nullus res cupidus* nisi singulāris perpetuusque *imperium*.

Homo solus sum *par-ticeps ratio* et *cogitatio*, qui cetērus animal sum omnis *expers*.

Pompeius pæne omnis *vitium expers* sum<sup>c</sup>.

Alexander sum haudquāquam *rudis tracto*<sup>f</sup> militāris animus.

<sup>a</sup> comp.    <sup>b</sup> pl.    <sup>c</sup> sing.    <sup>d</sup> § 266, 3.    <sup>e</sup> § 145, II. 1.    <sup>f</sup> § 275, III R. 1.

### *English to be turned into Latin.*

The Romans, that<sup>a</sup> they might more quickly<sup>b</sup> become<sup>c</sup> possessed<sup>d</sup> of the victory, considered<sup>e</sup> this, what was<sup>f</sup> the method<sup>g</sup> of transporting<sup>h</sup> the goddess of Pessinus<sup>i</sup> to Rome. Maroboduus did not permit<sup>j</sup> Italy to be indifferent<sup>k</sup> to his aggrandizement<sup>l</sup>. Epaminondas was so observant<sup>m</sup> of truth, that he did not utter a falsehood<sup>n</sup> even in jest<sup>o</sup>. Darius, un-

able to bear<sup>p</sup> the truth, ordered a guest and a suppliant, at that very moment<sup>q</sup> giving him very useful advice<sup>r</sup>, to be dragged away<sup>s</sup> to capital punishment<sup>t</sup>. Our age<sup>u</sup> is not so<sup>v</sup> barren<sup>w</sup> of virtue, as<sup>x</sup> not to have produced<sup>y</sup> good examples also<sup>z</sup>. Gaul was so<sup>aa</sup> fertile of produce<sup>ab</sup> and men, that the abundant population<sup>bb</sup> seemed scarcely capable of being controlled<sup>cc</sup>. Cicero grieved<sup>dd</sup> because<sup>ee</sup> he had lost by death Hortensius, the partner<sup>ff</sup> of (his) glorious labor. The island (of) Pharos is not capable of containing<sup>gg</sup> a large city. We are, by nature, most tenacious of those (things) which we learn<sup>hh</sup> in our inexperienced<sup>ii</sup> years.

<sup>a</sup> quò. <sup>b</sup> maturè. <sup>c</sup> fio. <sup>d</sup> compos. <sup>e</sup> cogito, § 209, R. 5.  
<sup>f</sup> § 265. <sup>g</sup> ratio. <sup>h</sup> § 275, II. <sup>i</sup> Pessinuntius, § 211, R. 4, (a.) <sup>j</sup> pa-  
 tior, § 145, II. <sup>k</sup> securus. <sup>l</sup> incrementum. <sup>m</sup> diligens. <sup>n</sup> to utter  
 a falsehood, mentior. <sup>o</sup> § 247. <sup>p</sup> unable to bear, impatiens. <sup>q</sup> at  
 that very moment, tunc. <sup>r</sup> to give very useful advice, maxime utilia  
 suadeo. <sup>s</sup> abstraho. <sup>t</sup> supplicium. <sup>u</sup> sæculum. <sup>v</sup> adeò. <sup>w</sup> ster-  
 ilis. <sup>x</sup> § 262, R. 1. <sup>y</sup> prodo. <sup>z</sup> et. <sup>aa</sup> frux. <sup>bb</sup> multitudo.  
<sup>cc</sup> to be capable of being controlled, regi possum. <sup>dd</sup> doleo, § 145, II.  
<sup>ee</sup> quòd. <sup>ff</sup> consors. <sup>gg</sup> capable of containing, capax. <sup>hh</sup> percipio.  
<sup>ii</sup> rudis.

#### GENITIVE AFTER VERBS.

§ 214. *Sum*, and verbs of *valuing*, are followed by a genitive, denoting *degree of estimation*.

The Romans did not allow the nations beyond the Alps to plant the olive and the vine, that the olive-yards and vineyards of Italy might be of more value.

Cato, leaving Africa, took (with him) the poet Ennius, which I value not less than any Sardinian triumph whatever.

It has been well said, that the value of an army depends on that of the general.

Canus, an eager and rich man, bought the gardens for as much as Pythius wished, and on the

Romānus transalpinus gens olea et vitis sero non sino, quò *plus sum* Italia olivētum vineā-que.

Ex Afrīca discēdens Cato, Ennius poēta dedūco, qui non *parvus æstimo* quālibet Sardinien-sis triumphus.

*Tantus sum* exercitus, *quantus* imperātor, verè prodo.

*Emo* Canius, homo cupidus et locuples, *tantus* hortus, *quantus* Pythi

following day, invites his friends.

It is most disgraceful to think what seems useful of more value than what is virtuous.

Now that I know the price which you will give<sup>b</sup>, I will rather bring forward a bidder, than that it should be sold for less.

R. 2. It makes a great difference how fathers, pedagogues, and even mothers, speak, whom each one hears daily at home.

N. 1, (a.) Consul is (derived) from consulting or judging, whence this (form) still remains: "He asks that you will consider as good," that is, that you will judge good.

N. 2. If shrewd valuers of things value at a high (price) certain fields and meadows, how highly ought virtue to be valued?

§ 219, R. 5. Whether a pilot upsets a ship (laden) with gold or chaff, makes some little difference in the (thing itself;) none in the ignorance of the pilot.

Alexander, having struggled but a short time with the knots, said, "It matters nothing how it is untied," and cut the thongs with his sword.

us volo, invitōque postri die amicus suus.

*Plus puto qui utilis videor<sup>a</sup>, quā qui honestus, turpis sum.*

Nunc quum tuus pretium nosco<sup>c</sup>, licitator potius appōno quā ille<sup>e</sup> parvus, veneo.

*Magnus interest qui quisque audio<sup>d</sup> quotidie domus<sup>e</sup> quemadmodum pater, pedagōgus, mater etiam loquor<sup>f</sup>.*

Consul sum a consūlo vel a iudico; unde adhuc remaneo ille<sup>e</sup>: "Rogo, bonum consūlo<sup>h</sup>," is sum, bonum<sup>i</sup> iudico.

Si callidus res aestimātor pratum et area quidam magnus aestimo; quantus sum aestimo<sup>j</sup> virtus?

Aurum<sup>k</sup> navis everto<sup>f</sup> gubernātor an palea<sup>k</sup>, in res aliquantulum, in gubernātor inscientia nihil interest.

Alexander, nequāquam diu luctor cum nodus, "Nihil," inquam, interest quomodo solvo<sup>f</sup>, gladiusque rumpo lorum.

<sup>a</sup> § 266, 3. <sup>b</sup> *lit. now since I know your price.* <sup>c</sup> § 183, 3, N. 3. <sup>d</sup> § 266, 1. <sup>e</sup> § 221, 1, R. 3. <sup>f</sup> § 265. <sup>g</sup> *neut.* <sup>h</sup> § 262, R. 4. <sup>i</sup> § 230 § 274, R. 8, (a.) <sup>k</sup> *gen.*

### *English to be turned into Latin.*

I see what<sup>a</sup> a storm of popular odium<sup>b</sup> impends over<sup>c</sup> me<sup>a</sup>, t he shall resolve<sup>e</sup> to go into exile; but *it is worth my while<sup>f</sup>*, provided<sup>g</sup> that<sup>h</sup> be<sup>i</sup> (my) private calamity (alone.) Epicū-



rus *makes nothing* of pain<sup>j</sup>; for he says, that if he were burned<sup>k</sup>, he should say<sup>l</sup>, "How pleasant this is!" If any one now *pay only the same house-rent<sup>m</sup> as<sup>n</sup>* the augur Æmil-  
ius Lepidus, one hundred and fifty years ago<sup>o</sup>, he is scarcely  
acknowledged as a senator. What is necessary<sup>p</sup> *is well pur-  
chased, at whatever price<sup>q</sup>*. The dangers of death and of  
exile *(are) to be little regarded<sup>r</sup>*. A wise man *values<sup>s</sup>* pleas-  
ure *very little*, and *esteems* no possession *more* than virtue.

<sup>a</sup> quantus. <sup>b</sup> popular odium, invidia. <sup>c</sup> § 265. <sup>d</sup> § 224. <sup>e</sup> to  
resolve, induco animum. <sup>f</sup> lit. it is to me of so great (value.) <sup>g</sup> dum-  
modo. <sup>h</sup> iste. <sup>i</sup> § 263, 2. <sup>j</sup> § 229. <sup>k</sup> uro, pres. <sup>l</sup> § 270, and Re-  
mark 3. <sup>m</sup> to pay so much house-rent, habito tanti. <sup>n</sup> § 206, (16.)  
<sup>o</sup> abhinc, placed before the numerals. <sup>p</sup> necesse. <sup>q</sup> at whatever price,  
quanti quanti. <sup>r</sup> duco, § 274, R. 8. <sup>s</sup> facio.

§ 215. *Misereor, miseresco*, and the impersonals,  
*misēret, pœnitet, pudet, tædet*, and *piget*, are followed by  
a genitive of the object in respect to which the feeling  
is exercised.

I am not only grieved at my  
folly, but ashamed of (it.)

Ego<sup>a</sup> non solum *piget*  
*stultitia* meus, verum  
etiam *pudet*.

We pity more those who do  
not claim our compassion, than  
those who demand it.

Is ego<sup>a</sup> magis *misēret*,  
qui noster misericordia  
non requiro, quàm qui ille  
efflagito.

Atticus never became weary  
of any business which he had un-  
dertaken.

Nunquam Atticus<sup>a</sup> sus-  
ceptus *negotium pertæ-  
sum est*.

Pity ye the Arcadian king.

Tu Arcadius *miseresco*  
<sup>ex</sup>.

(2.) Socrates had enough of  
female petulance and vexations  
day and night.

Socrâtes *ira<sup>b</sup> et moles-  
tia muliēbris per dies per-  
que nox satāgo<sup>c</sup>*.

<sup>a</sup> § 229, R. 6. <sup>b</sup> pl. <sup>c</sup> imp.

*English to be turned into Latin.*

I am quite<sup>a</sup> *weary<sup>b</sup> of life*, every (thing)<sup>c</sup> is so full of mis-  
ery<sup>d</sup>. You wished for<sup>e</sup> decemvirs; the senate allowed (them)

to be created: *you were weary* <sup>f</sup> *of the decemvirs*; the senate compelled (them) to quit<sup>g</sup> the magistracy<sup>h</sup>.

<sup>a</sup> prorsus. <sup>b</sup> tædet. <sup>c</sup> omnis, *pl.* <sup>d</sup> *pl.* <sup>e</sup> *to wish for*, desidëro.  
<sup>f</sup> pertæsum est. <sup>g</sup> abeo. <sup>h</sup> § 242.

§ 216. *Recordor, meminî, reminiscor*, and *obliscor*, are followed by a genitive or accusative of the object remembered or forgotten.

The leader of the Helvetii exhorted Cæsar to remember both the former discomfiture of the Roman people, and the ancient valor of the Helvetii.

A wicked man will, some time or other, remember with sorrow his criminal deeds.

Cæsar exhorted the Ædui to forget (their) controversies and dissensions.

I have wholly forgotten myself.

Always remember this, that the wise man, who cannot benefit himself, is wise to no purpose.

Helvetius dux Cæsar hortor, ut *reminiscor*<sup>a</sup> et vetus *incommödum*<sup>b</sup> populus Romanus et pristinus *virtus* Helvetius.

Homo improbus aliquando cum dolor *flagitium*<sup>b</sup>, suos *recordor*.

Cohortor Cæsar Æduus, ut *controversia*<sup>b</sup> ac *dissensio obliscor*.

Prorsus *obliscor ego*<sup>b</sup>.

*Ille*<sup>c</sup> semper *memini*; qui ipse<sup>d</sup> sui<sup>e</sup> sapiens prorsus nequeo nequicquam sapio.

<sup>a</sup> § 262. <sup>b</sup> *gen.* <sup>c</sup> *acc.* <sup>d</sup> § 207, R. 28, (a.) <sup>e</sup> § 224.

### *English to be turned into Latin.*

All (men) cannot be Scipios or Fabii, (so) as<sup>a</sup> *to call to mind*<sup>b</sup> the *capture*<sup>c</sup> of cities, *engagements*<sup>d</sup> by land<sup>e</sup> or sea<sup>f</sup>, and *triumphs*. Curio suddenly *forgot* his whole *cause*<sup>g</sup>, and said that it<sup>h</sup> had happened<sup>i</sup> through the magic arts<sup>j</sup> and enchantments<sup>k</sup> of Titinia. God himself commands thee *to remember*<sup>l</sup> *death*<sup>m</sup>. A good man should *forget* all *injuries*<sup>n</sup>. In sleep<sup>n</sup>, the mind *remembers* (things) *past*<sup>o</sup>, perceives (things) present, and foresees (things) future. It is the part<sup>p</sup> of folly to perceive<sup>q</sup> the faults of others, and *to forget* (one's) *own*<sup>r</sup>.

<sup>a</sup> § 262, R. 1, 2d paragraph, last clause. <sup>b</sup> *to call to mind*, recordor.  
<sup>c</sup> expugnatio, *acc. pl.* <sup>d</sup> pugna. <sup>e</sup> *by land*, pedester. <sup>f</sup> *by sea*, na-

valis. <sup>g</sup> acc. <sup>h</sup> is, § 206, (13,) (a.) <sup>i</sup> fio, § 272. <sup>j</sup> magic arts, venefi-  
cium <sup>k</sup> cantio. <sup>l</sup> § 183, 3 N. 3. <sup>m</sup> gen. <sup>n</sup> § 253. <sup>o</sup> prætereo, gen.  
<sup>p</sup> proprius, § 222, R. 2, (a.) <sup>q</sup> cerno. <sup>r</sup> suus.

§ 217. Verbs of *accusing*, *convicting*, *condemning*, and *acquitting*, with the accusative of the person, are followed by a genitive denoting the crime.

Thrasybulus proposed a law, that no one should be accused nor fined for things previously done.

Thrasybŭlus lex fero, ne quis anteactus *res accuſo* neve multo.

Some persons, if they have spoken rather cheerfully in affliction, charge themselves with a crime, because they have intermitted grieving.

Quidam, si in luctus hilārē<sup>a</sup> loquor, *peccātum* sui *insimŭlo*, quòd doleo intermitto<sup>b</sup>.

The judges were so provoked with the answer of Socrates, that they capitally condemned a most innocent man.

Socrātes responsum<sup>c</sup> sic iudex exardesco, ut *caput* homo<sup>d</sup> innōcens *condemno*.

Cælius, the judge, acquitted of injury him who had libelled the poet Lucilius, by name, upon the stage.

Cælius iudex *absolvo injuria*<sup>e</sup> is, qui Lucilius poëta in scena nominātim lædo.

You have brought yourself to such a situation, that, before you convict me of a change of judgment, you confess yourself to be convicted, by your own judgment, of the greatest negligence.

In is locus tu dedūco, ut, antēquam ego commutātus *judicium* coarguo<sup>f</sup>, tu supērus *negligentia*, tuus *judicium* *convinco*<sup>g</sup> fateor

<sup>a</sup> § 256, R. 9, (a.) middle. <sup>b</sup> § 266, 3. <sup>c</sup> § 247. <sup>d</sup> § 229. <sup>e</sup> *pl*  
<sup>f</sup> § 263, 3. <sup>g</sup> *perf*.

*English to be turned into Latin.*

The informer<sup>a</sup> *accused*<sup>b</sup> of *treason*<sup>c</sup> Apuleia Varilia, granddaughter of the sister of Augustus<sup>d</sup>. Cæsar *accused* of *extortion*<sup>e</sup> Cornelius Dolabella, a man of consular dignity<sup>f</sup>, and one who had enjoyed a triumph<sup>g</sup>. These two (things) *convict*<sup>h</sup> most persons of *inconstancy*<sup>i</sup> and *weakness*<sup>j</sup>; if they

either despise<sup>k</sup> a friend in prosperity<sup>l</sup>, or desert (him) in adversity<sup>m</sup>.

<sup>a</sup> delātor. <sup>b</sup> arcesso. <sup>c</sup> majestas. <sup>d</sup> *Begin this sentence with the accusative and end with the subject and verb* <sup>e</sup> *to accuse of extortion, postūlo repetundarum.* <sup>f</sup> *of consular dignity, consularis.* <sup>g</sup> *one who has enjoyed a triumph, triumphalis.* *Begin with the subject and end with the genitive and verb.* <sup>h</sup> convinco. <sup>i</sup> levitas. <sup>j</sup> infirmitas <sup>k</sup> contemno. <sup>l</sup> prosperity, bonæ res <sup>m</sup> adversity, malæ (res).\*

§ 218. Verbs of *admonishing*, with the accusative of the person, are followed by a genitive of the person or thing respecting which the admonition is given.

Cæcina admonishes (his) soldiers respecting their difficulties and perilous circumstances.

Misfortunes reminded (them) of religious rites.

We remind grammarians of their duty.

Jugurtha, according as he had distinguished each one, reminded (them) individually of his favor.

This defence there is no one in Sicily who does not possess and read, and who is not reminded by that oration of your crime and cruelty.

Cæcina miles *tempus ac necessitas moneo.*

Res adversus *admoneo religio.*

Grammaticus *officium suus commoneo.*

Jugurtha viritum, uti quisque effero, *commonefacio beneficium suus.*

Qui defensio nemo sum in Sicilia, quin habeo, quin lego, quin tuus *scelus et crudelitas ex ille oratio commonefio.*

*English to be turned into Latin.*

I *admonish*<sup>a</sup> scholars<sup>b</sup> of *this one*<sup>c</sup> (thing,) that they love<sup>d</sup> their teachers<sup>e</sup> not less than their studies<sup>f</sup>. I *will advise*<sup>g</sup> you also *somewhat*<sup>h</sup> respecting<sup>i</sup> our precautions<sup>j</sup>. We *are warned*<sup>g</sup> of *many* (things) by prodigies<sup>k</sup>, of *many* in the entrails (of victims.) I beg<sup>l</sup> (you) to *admonish*<sup>a</sup> Terentia respecting<sup>i</sup> (her) *will*. This ring reminded<sup>m</sup> me of Piso.

<sup>a</sup> moneo. <sup>b</sup> discipulus. <sup>c</sup> acc. R. 1. <sup>d</sup> § 273, 2. <sup>e</sup> præceptor <sup>f</sup> *lit the studies themselves.* <sup>g</sup> admoneo. <sup>h</sup> aliquis, R. 1. <sup>i</sup> de, R. 1 <sup>j</sup> cautio. <sup>k</sup> ostentum. <sup>l</sup> oro, § 273, 2. <sup>m</sup> commoneo.

§ 219. *Refert* and *intērest* are followed by a genitive of the person or thing whose concern or interest they denote.

It was more for the interest of the republic, that a Ligurian fortress should be taken, than that the cause of M. Curius should be well defended.

I will show how much it concerns the common safety, that there should be two consuls in the state.

R. 1. We inform (our) absent (friends) by letter, if there is any thing which it concerns either us or themselves that they should know.

This very much concerns you, O judges, that the causes of respectable men should not be estimated by the enmity or falsehood of witnesses.

Plūs *intersum* *respublica* castellum capio<sup>a</sup> Ligur<sup>b</sup>, quā bene defendo<sup>c</sup> causa M. Curius.

Ostendo quantus<sup>d</sup> *salus* *commūnis intersum*, duo consul in *respublica* sum<sup>a</sup>.

Epistōla certus<sup>e</sup> facio absens, si quis sum, qui is<sup>f</sup> scio aut *noster* aut ipse *intersum*.

*Vester*, iudex, hic maximē *intersum*, non ex similtas aut levitas testis causa honestus homo pondēro.

<sup>a</sup> § 269. <sup>b</sup> *gen. pl.* <sup>c</sup> § 278. <sup>d</sup> § 232, (3,) and Note 2. <sup>e</sup> *comp.* <sup>f</sup> § 239.

#### GENITIVE AFTER CERTAIN VERBS.

§ 220. Many verbs which are usually otherwise construed, are sometimes followed by a genitive.

1. The horse, dismayed at the serpent, pants for breath.

I did not hear sufficiently, nor yet did (the nature) of (their) conversation escape me.

2. Refrain from anger and fierce contention.

Cease at length from tender complaints

Anhēlo *attonitus* *serpens* equus.

Nec satis exaudio<sup>a</sup>, nec *sermo fallo*<sup>b</sup> tamen.

*Abstineo ira*<sup>c</sup> *calidusque rixa*.

*Desino mollis tandem querēla*.

It is time to give over the battle.

He communicates his plans to his father's servant.

3. The prison had now been filled with merchants.

The earth swarms with wild beasts.

These things make me weary of life.

Now you relieve me from all labors.

4. Cleanthes, the Stoic, is of opinion that the sun rules, and holds the supreme power.

Ser. Galba obtained the supreme command by arms.

The Helvetians were hoping that, by means of three very powerful nations, they should obtain the command of all Gaul.

Tempus *desisto* pugna.

Paternus servus suus *participo* consilium.

Compleo jam mercator carcer.

Terra *fera* scato.

Hic res *vita* ego sat ūrō.

Ego omnis jam *labor* levo.

Cleanthes Stoicus sol dominor et res *potior* puto.

Arma Ser. Galba res<sup>d</sup> *adipiscor*.

Helvetii per tres potens populus totus *Gallia* sui *potior* possum spero.

<sup>a</sup> imp.    <sup>b</sup> pass.    <sup>c</sup> pl.    <sup>d</sup> gen. pl.

#### GENITIVE OF PLACE.

§ 221. The name of a town in which any thing is said to be, or to be done, if of the first or second declension and singular number, is put in the genitive.

Artemisia, the wife of Mausolus, king of Caria, made that noble sepulchre at Halicarnassus.

There are often such varieties in the weather, that it is different at Rome and at Tusculum.

Paulus Æmilius went to the temple of Jupiter Trophonius at Lebadia.

The expectation of letters detains me at Thessalonica.

Artemisia, Mausōlus, Caria rex, uxor, nobilis ille *Halicarnassus* facio sepulchrum.

Tempestas tantus dissimilitudo sæpe sum, ut alius *Tusculum*, alius *Roma* sum.

Paulus Æmilius *Lebadia* templum Jupiter Trophonius adeo.

Ego itēræ expectatio *Thessalonica* teneo

Dionysius taught children at Corinth.

I seem to be at Rome when I am reading your letters.

R. 1. Conon resided for the most part in Cyprus, Iphicrates in Thrace, Timotheus in Lesbos, Chares in Sigeum.

Miltiades had (his) home in Chersonesus.

(I) was not allowed to stay at Malta.

R. 2. At Tarsus, a city of Cilicia, is a river named the Cydnus.

The Greeks, having heard of the flight of the king, resolved to break down the bridge which he had made at Abydus.

R. 3. Tullus Hostilius thought that the bodies of the youths would be more healthy in service than at home.

The saying of Plato is too sublime for us, lying on the earth, to look up to it.

Clodius was caught at Cæsar's house.

Dionysius *Corinthu* puer doceo.

*Roma* videor sum cùm tuus lit̃ræ lego.

Conon multũm *Cyprus* vivo, Iphicrãtes in Thracia, Timotheus *Lesbos*, Chares in Sig̃eum.

Miltiãdes domus *Chersonesus* habeo<sup>a</sup>.

*Melita* sum non licet<sup>a</sup>.

Cilicia civitas *Tarsus* flumen sum nomen<sup>b</sup> *Cydnus*.

Græcũs, auditus rex fuga<sup>c</sup>, consilium in eo pons interrumpo<sup>d</sup> qui ille *Abydus* facio.

Credo Tullus Hostilius salũber *militia* quàm *domus* juvénis corpus fore.

Plato vox altus<sup>e</sup> sum quàm ut is<sup>f</sup> ego, *humus* stratus, suspicio possum.

Clodius deprehendo *domus* Cæsar.

<sup>a</sup> imp. <sup>b</sup> § 250. <sup>c</sup> § 257, R. 5, (a.) <sup>d</sup> § 275, II. <sup>e</sup> § 256, R. 9, (a.) med. <sup>f</sup> § 229.

### *English to be turned into Latin.*

*In war*, Lælius honored<sup>a</sup> Scipio as a god; *at home*, Scipio venerated<sup>b</sup> Lælius as a parent<sup>c</sup>. The mother of Darius<sup>d</sup>, when the news<sup>e</sup> of<sup>f</sup> Alexander's death was brought<sup>g</sup> (to her,) put on<sup>h</sup> mourning<sup>i</sup>, and, tearing<sup>j</sup> (her) hair<sup>k</sup>, threw<sup>l</sup> her body on the ground<sup>m</sup>. Hercũles is honored<sup>a</sup> most *at Tyre*.

<sup>a</sup> colo. <sup>b</sup> observo. <sup>c</sup> lit. in place of a parent. <sup>d</sup> § 279, 10, (a.) <sup>e</sup> fama <sup>f</sup> de. <sup>g</sup> perféro, § 257, R. 1. <sup>h</sup> sumo. <sup>i</sup> vestis lugũbris. <sup>j</sup> lacẽro <sup>k</sup> cruiis, § 257, R. 5, (a.) <sup>l</sup> abjicio. <sup>m</sup> end with accusative and verb.

## DATIVE AFTER ADJECTIVES.

§ 222, 3. A noun limiting the meaning of an adjective, is put in the dative, to denote the *object* to which the quality is directed.

The Jugurthine war was carried on by Q. Metellus, second to no (man) of his age.

Q. Catulus said that Pompey was indeed an illustrious man, but already too great for a free state.

The Lacedæmonians were wont to consider rather<sup>c</sup> what was useful to their own rule, than to the whole of Greece.

The degrees of honor are equal to the highest and lowest men; (those of) glory unequal.

Nothing is more suitable to the nature of man than beneficence and liberality.

Who (is) dearer to a brother than a brother?

Death is common to every age.

I see not why the son might not have been like the father.

His death was correspondent to a life spent in the most virtuous and honorable manner.

I think it necessary for me to philosophize.

You have done (what is) very agreeable to me, in sending me Serapion's book.

Your discourse against Epicurus was pleasing to our (friend) Balbus.

Bellum Jugurthīnus gero per Q. Metellus<sup>a</sup>, *nullus secundus sæculū suus*.

Q. Catūlus dico sum quidem præclārus vir<sup>b</sup> Pompeius, sed *nimius* jam liber *republica*.

Lacedæmonius is potiùs intueor, quis ipse *dominatio*, quàm quis univ<sup>er</sup>sus *Græcia utilis* sum<sup>d</sup>.

Honor<sup>c</sup> gradus supērus *homo* et infērus sum *par*; gloria *dispar*.

Beneficentia<sup>f</sup> ac liberalitas nihil sum *natūra* homo *accommodātus*.

Quis *amicus* *frater* quàm frater?

Mors *commūnis* sum omnis *ætas*.

Non video cur filius non *pater* similis sum possum<sup>d</sup>.

Is mors *consentaneus vita* sum sanctè honestè-que actus.

*Ego* philosōphor arbītror *necesse* sum.

Facio *ego pergrātus*, quòd<sup>e</sup> Serapion liber ad *ego* mitto.

*Jucundus Balbus* noster sermo tuus contra Epicūrus sum.



Antony is equal to Catiline in wickedness.

The enemy is at Cyrrhestica, which part of Syria is adjoining to my province.

Why have you been so familiar with him, as to lend him money?

I fear lest the name of philosophy may be hateful to some good men.

Men can be very useful to men.

R. 1. The defeat of the Athenians happened, not by the valor of their adversaries, but by their own insubordination; because, not obeying their commanders, they wandered about the fields.

Let the overseer be obedient to (his) master.

R. 2. Thou art like thy master.

The investigation of truth is peculiar to man.

This is indeed common to all the philosophers.

The family of D. Brutus was not averse to the design.

R. 3. I am conscious of no offence.

R. 4. I spend all (my) time in these studies, that I may be the better prepared for practice in the forum.

R. 5. Jugurtha stations his foot-soldiers nearer the mountain.

The Ubii live nearest to the Rhine.

R. 6. This accorded with the letters which I had received at Rome.

Often you appeared somewhat impudent, which is very foreign from your true character.

Antonius scelus<sup>a</sup> par sum *Catilina*.

Hostis sum in Cyrrhestica, qui Syria pars *propior* sum *provincia* noster.

Cur tam *familiaris* hic sum, ut aurum commodo?

Vereor, ne quidam bonus *vir* philosophia nomen sum *invisus*.

Homo *homo* maxime *utilis* sum possum.

Clades Atheniensis non hostis virtus sed ipse immodestia accido; quod non *dictum audiens imperator* suus dispalor in ager.

Villicus *dominus dictum audiens* sum<sup>t</sup>.

*Dominus similis* sum.

Inquisitio verum sum *proprius* homo.

Hic quidem *communis* sum omnis *philosophus*.

Domus D. Brutus non *alienus consilium* sum.

*Ego* nullus *noxæ* *consci*us sum.

*Ego* omnis tempus in hic studium *consumo*, quod *paratus ad usus* forensis sum possum<sup>t</sup>.

Jugurtha *propior* *mons* pedes colloco.

Ubii *propior* *Rhenus* incollo.

Is sum *consentaneus cum* is *literæ*, qui ego Roma accipio.

Sæpe, qui<sup>t</sup> *a tu alienus* sum, subimpudens videor

R. 7. Homer has sunk to the same repose as others. Homērus *idem alius* sopio<sup>m</sup> quies<sup>n</sup>.

<sup>a</sup> § 247, R. 4. <sup>b</sup> § 210. <sup>c</sup> *lit. this rather*. <sup>d</sup> § 265. <sup>e</sup> *pl.* <sup>f</sup> § 256  
<sup>g</sup> § 273, 6. <sup>h</sup> § 250. <sup>i</sup> § 260, R. 6. <sup>j</sup> § 213. <sup>k</sup> § 262. <sup>l</sup> § 206, (13.)  
<sup>m</sup> *pass.* <sup>n</sup> § 249.

*English to be turned into Latin.*

It is proper<sup>a</sup>, first to be (one's) self<sup>b</sup> a good man, then to seek<sup>c</sup> another *like one's self*<sup>d</sup>. Agitation of mind *is natural*<sup>e</sup> to us. Fame is never *equal* to thy labor. The system<sup>f</sup> of the Cynics is *unfriendly*<sup>g</sup> to modesty<sup>h</sup>, without which there can be nothing right, nothing virtuous<sup>i</sup>. *It is easy* for an innocent (man) to find words; *it is difficult* for a miserable (man) to observe<sup>j</sup> due bounds<sup>k</sup> in (his) words<sup>l</sup>. The change of an inveterate habit<sup>m</sup> is *disagreeable*<sup>n</sup> to elderly<sup>o</sup> (men.) Most<sup>p</sup> (persons) say that their own<sup>q</sup> dangers are *nearer* to them<sup>q</sup> than (those) of others. Reason is the peculiar<sup>e</sup> good of man; other (things) are *common* to him with the animals. Many punishments<sup>r</sup> are not less *disgraceful*<sup>s</sup> to a prince, than many funerals to a physician. We wish to be *rich*, not for ourselves alone, but for our children, relatives<sup>t</sup>, friends, and, most of all<sup>u</sup>, for the republic.

<sup>a</sup> par. <sup>b</sup> (one's) self, ipse. <sup>c</sup> quaero. <sup>d</sup> one's self, sui, R. 2, (b.) <sup>e</sup> proprius. <sup>f</sup> ratio. <sup>g</sup> inimicus. <sup>h</sup> verecundia. <sup>i</sup> honestus. <sup>j</sup> teneo.  
<sup>k</sup> due bounds, modus. <sup>l</sup> gen. <sup>m</sup> mos. <sup>n</sup> gravis. <sup>o</sup> comp. <sup>p</sup> plerumque. <sup>q</sup> § 208. <sup>r</sup> supplicium. <sup>s</sup> turpis. <sup>t</sup> propinquus. <sup>u</sup> most of all, maxime.

DATIVE AFTER VERBS.

§ 223. A noun, limiting the meaning of a verb, is put in the dative, to denote the *object to* or *for* which any thing is, or is done.

We ought to grant much to old age.

Tribuo multus senectus debeo.

Mithridates promised the king that he would kill Datames, if the

Mithridātes pollicetur rex sui Datāmes<sup>a</sup> inter

king would allow him to do what he pleased.

The high-priest committed to writing the events of every year, and exhibited the tablet at (his) house, that the people might have the means of becoming acquainted (with them).

Clisthenes intrusted the dowry of his daughters to the Samian Juno.

You must be the servant of philosophy, that true liberty may be your portion<sup>1</sup>.

Give attention to your health, to which hitherto, while you have been attending upon me, you have not had sufficient regard.

Why do you yield, and give way to fortune?

Different duties are allotted to different ages.

He did not perceive that he had given immortality to mortal things.

Your (servant,) Nicanor, renders me excellent service.

A share of my trouble I impart to no one; of my glory to all good (men.)

Verres paid nothing to the cities for corn.

I have no one to whom I owe more than to you.

R. 2. No man can serve pleasure and virtue at the same time.

He will not resist anger, to whom nothing has ever been denied.

It is established by nature, that

facio<sup>b</sup>, si is rex *permitto*<sup>c</sup>, ut, quicunque volo<sup>a</sup>, licet<sup>d</sup> facio.

Pontifex maximus res omnis singulus annus *mando*<sup>f</sup> *litæ*, et *propono*<sup>f</sup> *tabula domus*, potestas ut *sum populus cognosco*<sup>g</sup>.

Clisthènes *Juno Samius filia dos*<sup>h</sup> *credo*.

*Philosophia servio*<sup>i</sup> oportet, ut *tu contingo* verus libertas.

*Indulgeo valetudo* tuus, *qui* quidem tu adhuc, dum *ego deservio*, *servio* non satis.

*Cur succumbo*, *cedo*que *fortuna*?

*Officium* non idem *dispar ætas tribuo*.

Non sentio, sui *res mortalis immortalitas do*.

Nicanor tuus *opera ego do* egregius.

*Onus* meus pars *nemo impertio*; gloria *bonus omnis*.

*Civitas* pro frumentum Verres *nihil solvo*.

*Ego habeo qui* plus quam *tu debeo*<sup>k</sup> nemo.

*Voluptas*<sup>h</sup>, simul, et *virtus* nemo *servio* possum.

Non *resisto ira*, *qui* nihil unquam *nego*.

*Natura* *constituo*<sup>l</sup>, ut

it is not lawful to injure another, non licet<sup>e</sup> suus commō-  
for the sake of one's own advan- dum causa<sup>m</sup> noceo alter.  
tage.

Venus married Vulcan.

Venus nubo Vulcānus.

Hannibal persuaded Antiochus  
to go with (his) armies into Italy.

Hannibal<sup>l</sup> Antiōchus  
persuadeo, ut cum exer-  
citus in Italia proficiscor.

(2.) Cæsar directed that two  
battalions should repel the enemy,  
(and) the third should complete  
the work.

Cæsar duo acies hostis  
propulso, tertius opus  
perficio jubeo.

<sup>a</sup> § 80, IV. <sup>b</sup> § 270, and Remark 3. <sup>c</sup> § 266, 3. <sup>d</sup> § 266, 1.  
<sup>e</sup> § 262. <sup>f</sup> § 145, II. 1. <sup>g</sup> § 275, III. R. 1, (1.) <sup>h</sup> pl. <sup>i</sup> § 262, R. 4  
<sup>l</sup> lit. may accrue to you <sup>k</sup> § 264, 7. <sup>l</sup> perf. <sup>m</sup> § 247

### English to be turned into Latin.

If, after you have taken food, you seem to yourself<sup>a</sup> able<sup>b</sup>  
to follow<sup>c</sup> me, it is for you to determine<sup>d</sup>. The moderate  
and wise man will obey<sup>e</sup> the<sup>f</sup> old precept, and never<sup>g</sup> either  
rejoice<sup>h</sup> or grieve immoderately<sup>i</sup>. Cæsar demanded<sup>j</sup> ten  
hostages from the enemy. Nature has not been so hostile<sup>k</sup>  
and unfriendly to the human race<sup>l</sup> as<sup>m</sup> to have devised<sup>n</sup> so  
many salutary things for the body<sup>o</sup>, but none for the mind<sup>p</sup>.  
I was not born for a single<sup>q</sup> corner; this whole world is my  
native country<sup>r</sup>. Many, when they acquire<sup>s</sup> wealth<sup>t</sup>, know  
not for whom they acquire<sup>t</sup>, nor for whose sake<sup>u</sup> they labor<sup>v</sup>.  
Excessive<sup>w</sup> liberty issues<sup>v</sup> in excessive servitude, both for  
nations<sup>w</sup>, and individuals<sup>x</sup>. (He) who wishes his virtue to  
be made public<sup>y</sup>, labors not for virtue, but for glory.

<sup>a</sup> tu, reflexive, § 132, 4, last clause. <sup>b</sup> lit. to be able. <sup>c</sup> consēquor.  
<sup>d</sup> it is for you to determine, tuum est consilium. <sup>e</sup> pareo. <sup>f</sup> 207, R. 24.  
<sup>g</sup> and never, neque before and unquam after the verb. <sup>h</sup> lætor. <sup>i</sup> ni-  
mis. <sup>j</sup> impēro, with the accusative of the thing demanded. <sup>k</sup> infensus  
<sup>l</sup> lit. the race of men. <sup>m</sup> § 262, R. 1. <sup>n</sup> invenio. <sup>o</sup> pl. <sup>p</sup> unus.  
<sup>q</sup> Put the predicate-nominative before the verb. <sup>r</sup> paro. <sup>s</sup> ops. <sup>t</sup> § 265  
<sup>u</sup> nimius. <sup>v</sup> cado. <sup>w</sup> populus. <sup>x</sup> privātus. <sup>y</sup> to make public, publico  
<sup>z</sup> causa, § 247.

As<sup>a</sup>, if a house is<sup>b</sup> beautiful, we understand<sup>c</sup> that it<sup>d</sup> has  
been built for its owners<sup>e</sup>, not for the mice, so<sup>f</sup> we ought<sup>g</sup> to  
think<sup>h</sup> (this) world the dwelling<sup>i</sup> of the gods. Cæsar more  
readily<sup>j</sup> promised the soldiers of Antony<sup>k</sup> life and pardon

than *they*<sup>l</sup> were persuaded<sup>m</sup> to implore<sup>n</sup> them<sup>o</sup>. Young men should<sup>s</sup> aim at<sup>p</sup> great (objects,) and strive<sup>q</sup> for<sup>r</sup> them with undiverted<sup>s</sup> zeal<sup>t</sup>, which<sup>u</sup> they will do with so much<sup>v</sup> firmer a mind, because *that age*<sup>l</sup> is not only<sup>w</sup> not envied<sup>m</sup>, but<sup>x</sup> even favored<sup>m</sup>. Men chiefly<sup>y</sup> envy (their) equals or inferiors; but<sup>z</sup> even superiors are sometimes<sup>aa</sup> envied<sup>m</sup>. I was never less pleased with myself<sup>bb</sup> than yesterday<sup>cc</sup>, for, in complying with the wishes<sup>dd</sup> of young men<sup>ee</sup>, I forgot that I was an old man. I was pleased with my edict<sup>ff</sup>, he with his.

<sup>a</sup> ut. <sup>b</sup> § 261, 2. <sup>c</sup> intelligo. <sup>d</sup> § 239. <sup>e</sup> dominus. <sup>f</sup> sic. <sup>g</sup> deo. <sup>h</sup> existimo. <sup>i</sup> § 230. <sup>j</sup> citò. <sup>k</sup> Antonianus, § 211. R. 4. <sup>l</sup> § 223, Remark 2, Note, (e.) & § 234, & I. <sup>m</sup> pass. impers. § 184, 2. <sup>n</sup> precor, lit. that they should implore. <sup>o</sup> § 205, R. 2, (2.) <sup>p</sup> to aim at, specto. <sup>q</sup> contendo. <sup>r</sup> ad. <sup>s</sup> rectus. <sup>t</sup> studium. <sup>u</sup> § 206, (13,) (a.) <sup>v</sup> eo, § 256, R. 16. <sup>w</sup> modò. <sup>x</sup> verum. <sup>y</sup> maximè. <sup>z</sup> sed. <sup>aa</sup> aliquando. <sup>bb</sup> lit. pleased myself, placeo. <sup>cc</sup> § 253. <sup>dd</sup> to comply with the wishes, obsequor. <sup>ee</sup> lit. who, while I yield to young men, forgot, &c. <sup>ff</sup> lit. my edict pleased me, &c.

§ 224. Many verbs compounded with these eleven prepositions, *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *præ*, *pro*, *sub*, and *super*, are followed by the dative.

New names are to be given to new things.

M. Antony imposed laws on the state by violence.

Men do very much good and harm to men.

Nothing flourishes forever; age succeeds to age.

Antony was desirous of placing a diadem on Cæsar.

Many and various kinds of death hang over mankind.

There is in youth the greatest weakness of judgment.

These adjoining gardens bring he memory of Plato to my mind.

*Impōno*<sup>a</sup> novus novus res nomen.

M. Antonius lex civitas per vis<sup>b</sup> *impōno*.

Homo multum homo et *prosum* et *obsum*.

Nihil semper floreō: ætas succēdo ætas.

Cæsar diadēma *impōno* volo Antonius.

Multus et varius *impendeo* homo genus mors.

Adolescentia insum magnus judicium imbecillitas.

Plato ille hortulus propinquus memoria ego affēro.

This I cannot commend, that Pompey did not relieve such men.

My books, my studies, my learning, are now of no service to me.

The poets make a rock hang over Tantalus in the shades below

On this account only you think you ought to be preferred to me.

The spear of Cæsar gives both hope and confidence to many wicked (men.)

I prefer not the death of Epaminondas or Leonidas to the death of this (man.)

Consider Democritus, Pythagoras, Anaxagoras! What kingdoms, what riches will you prefer to their studies and pleasures?

As long as you laid plots against me, (being) consul-elect, I defended myself by my own care, not by a public guard.

Let the boy rise up to his elders.

A poet does wrong when he attributes a virtuous speech to a worthless man; or to a fool (the speech) of a wise man.

Who can prefer unknown persons to known, impious to religious?

It does not suit the character of a good man to do one (thing) publicly and another secretly.

R. 1. He is liberal, who takes from himself what he gives to another.

R. 2 Cæsar wrested (his)

Hic, quòd talis *vi* Pompeius non *subvenio* laudo non possum.

Nunc *ego* nihil liber, nihil lit̃eræ, nihil doctrīna *prosum*.

Poëta *impendeo* apud inf̃eri saxum - *Tantālus* facio.

Hic unus res<sup>d</sup> tu *ego* *antef̃ero* puto oportet.

Hasta Cæsar multus *impr̃obus* et spes *aff̃ero* et audacia.

Non *ego* Epaminondas, non Leonidas mors hic mors *antep̃ono*.

Conf̃ero Democritus, Pythagōras, Anaxagōras! Qui regnum, qui opes *studium* is et *delectatio* *antep̃ono*?

Quamdiu *ego*, *consul* designātus, *insidior*, non publicus *ego* præsidium sed privātus diligentia defendo.

Puer *majōres* *assurgo*.

Pecco poëta, quum probus oratio *affingo* *impr̃obus*, *stultusve* sapiens.

Quis possum ignōtus *notus*, impius *religiōsus* *antef̃ero*.

Non *convēnit* *vir* bonus alius palam alius ago secr̃etō.

Liberālis sum, qui, qu. alter dono, *sui detrāho*.

Cæsar *Deiotārus* te

tetrarchy from Deiotarus, and gave it to some man of Pergamus, a follower of his.

What is wanting to this (man,) except property and virtue?

Brutus abrogated the authority of his colleague.

Our ancestors intended that a patron should never be wanting to any (even) the humblest in the Roman state.

R. 3. The house of Agesilaus was furnished in such a manner, as to differ in no respect from any one belonging to a poor and private citizen.

R. 4. Timotheus added the glory of learning to military renown.

Compare our longest life with eternity.

There are many circumstances in which good men make great sacrifices of their own convenience.

trarchia *eripio* et assēcla suos Pergamēnus, nesci qui<sup>g</sup>, do.

Quis *hic absum*. nisi res et virtus?

Brutus *collēga* suos imperium *abrōgo*.

In civitas Romānus nemo unquam infērus majōres noster patrōnus *desum* volo.

Agesilāus domus sic sum instructus, ut nullus in res *diffēro* quivis inops<sup>h</sup> atque privātus.

Timotheus *ad* bellīcus laus doctrīna gloria *adjicio*.

Confēro<sup>i</sup> noster longus vita *cum aeternitas*.

Multus res sum, in qui vir bonus multus *de* suis *commōdum detrāho*<sup>j</sup>.

<sup>a</sup> § 274, R. 8, (a.) <sup>b</sup> § 247, R. 4. <sup>c</sup> § 234, II. <sup>d</sup> § 247. <sup>e</sup> § 260, R. 6. <sup>f</sup> § 279, 3, (c.) *middle*. <sup>g</sup> *lit. to a Pergamenian, I know not whom.* <sup>h</sup> *gen.* <sup>i</sup> § 162, 4. <sup>j</sup> *lit. take much from.*

### *English to be turned into Latin.*

Those precepts sink<sup>a</sup> deeper<sup>b</sup>, which are impressed upon tender years<sup>c</sup>. It is the characteristic<sup>d</sup> of an angry (man) to desire<sup>e</sup> to inflict<sup>f</sup> as much pain as possible<sup>g</sup> on him by whom he thinks himself<sup>h</sup> injured<sup>i</sup>. The nose is so placed<sup>j</sup> that it seems to be interposed<sup>k</sup> like<sup>l</sup> a wall between the eyes. Faults<sup>m</sup> creep upon<sup>n</sup> us under the name of virtues. Alexander, as<sup>o</sup> he was riding towards<sup>p</sup> the walls, was struck<sup>q</sup> with an arrow; he took the town, however; and all its inhabitants being put to the sword<sup>r</sup>, he vented his fury<sup>s</sup> even on the houses<sup>t</sup>. Manlius was less influence<sup>u</sup> by affection<sup>v</sup>

for his son<sup>w</sup>, than the *public good*. Agesilāus preferred<sup>x</sup> a good reputation to the most wealthy<sup>y</sup> kingdom. Vulcan is said<sup>z</sup> to *h*ve presided over<sup>aa</sup> a workshop<sup>bb</sup> at Lemnos<sup>cc</sup>.

<sup>a</sup> descendo. <sup>b</sup> altè. <sup>c</sup> ætas. <sup>d</sup> it is the characteristic, proprium est. <sup>e</sup> cupio. <sup>f</sup> inūro. <sup>g</sup> as much as possible, quàm maximus. <sup>h</sup> thinks himself, lit. *h*è seems. <sup>i</sup> lædo, § 210, R. 1. <sup>j</sup> loco, perf. <sup>k</sup> interjicio. <sup>l</sup> quasi. <sup>m</sup> vitium. <sup>n</sup> to creep upon, obrêpo. <sup>o</sup> dum. <sup>p</sup> to ride towards, obequîto. <sup>q</sup> ico. <sup>r</sup> to put to the sword, trucîdo. <sup>s</sup> to vent one's fury, sævio, pass. impers. <sup>t</sup> tectum. <sup>u</sup> to be less influenced, posthabeo. <sup>v</sup> acc. § 229. <sup>w</sup> gen. § 211. <sup>x</sup> præpōno. <sup>y</sup> opulens. <sup>z</sup> trado. <sup>aa</sup> to preside over, præsum. <sup>bb</sup> fabrica. <sup>cc</sup> § 221, 1, R. 1.

We often put<sup>a</sup> ducks' eggs under hens, the young<sup>b</sup> born<sup>c</sup> from which<sup>d</sup> are at first fed<sup>e</sup> by them<sup>f</sup> as by (their) mothers<sup>f</sup>. Marcellus, returning<sup>g</sup> from Agrigentum<sup>h</sup>, came upon<sup>i</sup> the enemy<sup>j</sup> (who were) fortifying<sup>k</sup> (themselves.)

R. 4. Snatch<sup>l</sup> us from (our) miseries; snatch us from the jaws of those whose cruelty cannot be satiated<sup>m</sup> by our blood. The knowledge of philosophy is included<sup>n</sup> in a perfect orator; eloquence is not, as a matter of course<sup>o</sup>, included in philosophy. In India, a woman is placed along<sup>p</sup> with her husband<sup>q</sup> on the funeral pile<sup>r</sup>.

<sup>a</sup> suppōno. <sup>b</sup> pullus. <sup>c</sup> ortus. <sup>d</sup> § 246, R. 2. <sup>e</sup> alo. <sup>f</sup> § 248, I. <sup>g</sup> redeo. <sup>h</sup> § 255, R. 2. <sup>i</sup> to come upon, supervenio. <sup>j</sup> pl. <sup>k</sup> munio. <sup>l</sup> eripio. <sup>m</sup> expleo. <sup>n</sup> to be included, insum. <sup>o</sup> as a matter of course, continuò. <sup>p</sup> unà. <sup>q</sup> vir. <sup>r</sup> funeral pile, roguis.

§ 225. Verbs compounded with *satis*, *bene*, and *male*, are followed by the dative

Nævius demanded of Cn. Dolabella, the prætor, that Quintius should give security to him that the judgment should be satisfied.

Of what good (man) did Gellius ever speak well?

If any one reviles me, he seems to me petulant, or absolutely mad.

II. I am here a barbarian, because I am not understood by any one

Nævius a Cn. Dolabella prætor postūlo, ut sui Quintius judicatum<sup>a</sup> solvo satisdo.

Quis Gellius benedico unquam bonus?

Si quis ego maledico, petulans aut planè insanus sum videor.

Barbārus hīc ego sum quia non intelligo ullus



Who has not heard of the nocturnal studies of Demosthenes?

The desire of glory is the last to be laid aside, even by wise men.

III. I must read Cato Major more frequently.

And now the weather is to be feared by the ripe grapes.

R. I. It is certain that (we) must die, and it is uncertain whether (we may not) this very day.

It must be acknowledged that every animal is mortal.

IV. Antony was thinking of leading four legions to the city.

A part of Gaul inclines towards the north.

The desire of dominion incites two kindred and neighboring nations to arms.

First bear him to his resting-place.

I thought I ought to write to you what occurred to my mind.

*Quis non audio<sup>c</sup> Demosthēnes vigilia?*

*Etiam sapiens cupidō gloria novus exuo.*

*Legendus ego sæpe sum Cato Major.*

*Et jam matūrus metuendus Juppiter uva.*

*Moriendum certē sum, et is incertus, an is ipse dies<sup>e</sup>.*

*Omnis animal, confitendum sum, sum mortālis*

*Antonius legio quatuor ad urbs addūco cogito.*

*Pars Gallia vergo ad Septentrio<sup>d</sup>.*

*Cupido imperium duo cognātus vicinusque populus ad arma stimulo.*

*Sedes<sup>e</sup> hic antē refēro suos.*

*Qui ego venio<sup>f</sup> in mens, existimo ego ad tu oportet scribo.*

<sup>a</sup> § 239. <sup>b</sup> *pass.*; *lit. by whom have, &c.* <sup>c</sup> § 253. <sup>d</sup> *pl.* <sup>e</sup> *dat. pl.* <sup>f</sup> *imp.*

§ 226. *Est* is followed by a dative denoting a possessor; — the thing possessed being the subject of the verb.

I possess Amathus, and lofty Paphos, and Cythera.

I have twice seven nymphs of surpassing beauty.

*Sum Amāthus, sum celsus ego Paphus, atque Cythēra.*

*Sum ego bis septem præstans corpus<sup>a</sup> nympha.*

(His) father (Anchises) also has his own gifts.

I have parsley in my garden, I have store of ivy.

We have breasts brave in war.

Peculiar generosity belongs to the lion.

You possess the realms of (your) father Daunus.

Even here glory has its appropriate rewards.

The head of the parrot has the same hardness as his beak.

I have quantities of gold coined and uncoined.

Ostriches have hoofs like (those) of stags.

I have a mother, of the ancient race of Priam.

I have an ancient territory bordering on the Tuscan river.

He is rich who has so great possessions as to desire nothing more.

Pleasure can have no union with virtue.

Of all connections, there is none more important than that which each of us has with the republic.

Do you not know that kings have long hands?

Man has a resemblance to God.

I had the greatest intimacy with M. Fabius.

R.2. Even if I have not wanted, as you think, talent for this un-

*Sum et suus donum parens.*

*Sum ego in hortus api um, sum hedera vis.*

*Sum ego fortis bellum pectus.*

*Leo sum præcipuus generositas.*

*Sum tu regnum pater Daunus.*

*Sumi hic etiam suus præmium laus.*

*Caput psittacus idem sum duritia qui<sup>b</sup> rostrum.*

*Sum aurum pondus factus infectusque ego.*

*Struthiocamelus ungula sum cervinus<sup>e</sup> similis.*

*Genetrix Priamus de gens vetustus sum ego.*

*Sum antiquus ager Tuscus ego propior<sup>d</sup> amnis.*

*Dives sum qui tantus possessio<sup>e</sup> sum, ut nihil opto amplior.*

*Nullus possum sum voluptas cum honestas conjunctio.*

*Omnis societas nullus sum gravis, quam is qui cum republica sum unus quisque ego.*

*An nescio longus res sum manus?*

*Sum homo cum Deus similitudo.*

*Cum M. Fabius ego superus usus sum<sup>f</sup>.*

*Etiamsi ego, ut tu puto, ad hic opus ingenium*

dertaking, I have certainly wanted learning and leisure.

Nothing was less wanting to Darius than multitude of soldiers.

non *desum*, octrīna certè et otium *desum*<sup>g</sup>.

Non quisquam parum *Dariūs* quàm multitūdo miles *desum*.

<sup>a</sup> *abl.* § 211, R. 6. <sup>b</sup> § 207, Remark 27, (*d.*) <sup>c</sup> § 211, R. 4, (*a.*)  
<sup>d</sup> *sup.* <sup>e</sup> *sing.* <sup>f</sup> § 145, II. <sup>g</sup> § 209, R. 12, (2.)

*English to be turned into Latin.*

*We have ripe*<sup>a</sup> *apples. Crocodiles have the upper part of the body hard and impenetrable; the under (part) soft and tender. In battle there is always the most*<sup>b</sup> *danger to those who fear most. The*<sup>c</sup> *less*<sup>d</sup> *honor*<sup>e</sup> *was (conferred) upon poets*<sup>f</sup>, *the*<sup>c</sup> *fewer*<sup>d</sup> *efforts*<sup>g</sup> *they made*<sup>h</sup>. *The grades of office*<sup>i</sup> *are the same*<sup>j</sup> *to the*<sup>k</sup> *highest*<sup>k</sup> *and*<sup>l</sup> *lowest*<sup>l</sup> *men, the (degrees) of glory different*<sup>m</sup>.

<sup>a</sup> *mitis.* <sup>b</sup> *magnus.* <sup>c</sup> *quo — eo*, § 256, R. 16. <sup>d</sup> *parvus.* <sup>e</sup> § 212, R. 3. <sup>f</sup> *lit. poets had.* <sup>g</sup> *studium, nom. pl.* <sup>h</sup> *sum, lit. the less zeal they had.* <sup>i</sup> *honor, pl.* <sup>j</sup> *par.* <sup>k</sup> *superus.* <sup>l</sup> *inferus.* <sup>m</sup> *dispar.*

§ 227. *Sum*, and several other verbs, are followed by two datives, one of which denotes the *object to which*, the other the *end for which* any thing is, or is done.

A large house often becomes a disgrace to the owner.

I wish that thing may prove a pleasure to him.

Sad wars, and rage, and treachery, are her delight.

The song and the lute were always dear to Crethea.

Let him have myself for his example

Apply for that office, in which you can be of great service to me.

Amplus domus *dedē*  
*cus dominus sæpe fio.*

Utīnam is res is *voluptas sum*<sup>a</sup>.

Ille tristis bellum, irāque<sup>b</sup>, insidiæque *sum cor.*

Crethea carmen<sup>b</sup> semper et cithāra<sup>b</sup> *sum cor.*

Habeo<sup>c</sup> ego ipse *sui documentum.*

Peto is magistrātus in qui ego magnus *utilitās sum possum.*

He was of great use both to me and (my) brother Quintus:

I am very anxious that Lucullus may be so educated that he may equal (his) father.

I will take the greatest care, that nothing may be done otherwise than as we desire, and as it ought to be.

I only dare say thus much of myself, that my friendship has been a pleasure to more (persons) than (it has been) a protection.

He hopes this thing will be a great honor to him.

It was lately a very high honor to our (friend) Milo, that he checked all the attempts and madness of P. Clodius.

He was a great assistant to that very brave man his father, in (his) dangers.

Alexander, when he saw that a long siege would be a great hindrance to him in regard to other (things,) sent heralds to the 'Tyrrians.

It is to me not less a care what the republic will be after my death, than what it is now.

It was replied to the Roman ambassadors, that Hannibal had no leisure, in such a critical state of affairs, to hear embassies.

R. 2. To play on the pipe, to dance, to surpass one's fellow-pupils in science, are trifling (things) in reference to our customs; but in Greece they were formerly a great honor.

R. 3. Too much confidence is wont to prove a calamity.

*Sum et ego et Quintus frater magnus usus.*

*Sum ego magnus cura, ut Lucullus ita erudio, ut pater<sup>d</sup> respondeo.*

*Ego sum maximè cura, ne quis fio secus, quàm volo, quàmque oportet.*

*Ego de ego tantus audeo dico, amicitia meus voluptas multus, quàm præsidium sum.*

*Qui res sui magnus honos spero fore.*

*Honos supèrus nuper noster Milo sum, quòd omnis P. Clodius conatus furorque comprimò.*

*Hic sum vir fortis, parens suus, magnus adjumentum in periculum.*

*Alexander, quum longus obsidio magnus sui ad cetèrus impedimentum video<sup>e</sup> fore, caduceatòr ad Tyrius mitto.*

*Ego non parvus cura sum, qualis respublica post mors meus sum<sup>f</sup>, quàm qualis hodie sum<sup>f</sup>.*

*Respondeo legatus Romanus, Hannibal, in tantus discrimen res, non opèra sum legatio audio.*

*Canto tibia<sup>b</sup>, salto, in doctrina<sup>b</sup> antecèdo condiscipulus, ad noster consuetudo levis sum, at in Græcia olim magnus laus sum.*

*Nimius fiducia calamitas soleo sum.*

R. 4. Perseus hastily collected all the gilded statues into the fleet, lest they should become a prey to the enemy. Perseus aurātus statua omnis raptim, ne *præda* hostis *sum*, in classis congèro.

R. 3, (a.) The sea is a destruction to greedy mariners. See § 211, R. 5, & Note. *Exitium* *sum* avidus mare *nauta*.

<sup>a</sup> § 263, 1. <sup>b</sup> *pl.* <sup>c</sup> § 260, R. 6. <sup>d</sup> § 223. <sup>e</sup> § 263, 5. <sup>f</sup> § 265.

*English to be turned into Latin.*

With what<sup>a</sup> bravery the soldiers of Cæsar fought<sup>b</sup>, (this) is a *proof*, that, the battle being once against<sup>c</sup> (them) at Dyrrachium, they spontaneously<sup>d</sup> demanded<sup>e</sup> punishment upon themselves. L. Cassius was accustomed, in judicial proceedings<sup>f</sup>, to inquire<sup>g</sup> for whose benefit<sup>h</sup> it was<sup>i</sup>. Apply<sup>j</sup> to that pursuit<sup>k</sup> in which you are<sup>l</sup> (engaged;) that you may<sup>m</sup> be an honor to yourselves, a benefit<sup>n</sup> to your friends, and a gain<sup>o</sup> to the republic. It was ascribed<sup>p</sup> to cowardice<sup>q</sup> in Q. Hortensius, that he had never been engaged<sup>r</sup> in a civil war<sup>s</sup>. C. Cæsar, the præpretor<sup>t</sup>, with (his) army<sup>u</sup>, marched<sup>v</sup> to the assistance of the province of Gaul. Medæa persuaded the Corinthian matrons<sup>w</sup> not to impute<sup>x</sup> (it) to her as a crime, that<sup>y</sup> she was absent<sup>z</sup> from (her) country.

<sup>a</sup> quantus. <sup>b</sup> dimico, § 265. <sup>c</sup> adversus, § 257, R. 7, (a.) <sup>d</sup> ultro. <sup>e</sup> deposco. <sup>f</sup> a judicial proceeding, causa. <sup>g</sup> quæro. <sup>h</sup> bonum. <sup>i</sup> *plup.* § 265. <sup>j</sup> incumbo. <sup>k</sup> studium. <sup>l</sup> *pl.* <sup>m</sup> possum. <sup>n</sup> utilis. <sup>o</sup> emolumentum. <sup>p</sup> tribuo. <sup>q</sup> ignavia. <sup>r</sup> intersum, § 266, 3. <sup>s</sup> § 224. <sup>t</sup> pro prætore. <sup>u</sup> § 249, III. <sup>v</sup> proficiscor. <sup>w</sup> § 223, R. 2. <sup>x</sup> verto. <sup>y</sup> quod. <sup>z</sup> absum, § 266, 3.

DATIVE AFTER PARTICLES.

§ 228. Some particles are followed by the dative of the object.

Had Antiochus been willing to be guided by the advice of Hannibal, he would have contended for empire nearer to the Tiber than Thermopylæ. Antiöchus, si pareo volo<sup>a</sup> consilium<sup>b</sup> Hannibal, *propè* Tiber quàm *The. mopylæ* de summa imperium dimico<sup>a</sup>.

Cæsar fortifies a camp as near Cæsar quàm *proxime*

as possible to the camp of the enemy.

What wonder is it that many went forth to meet such a man on his approach<sup>e</sup>?

The quæstors of the province, with (their) fasces, were in attendance upon me.

It is said by the Stoics to be the chief good to live conformably to nature.

It can be well with no wicked, foolish, and indolent man.

N. (a.) But suddenly, after a few days, when I was not at all expecting (it,) Caninius came to me.

What is Celsus doing?

Pray what says Sannio?

What do you desire?

possum hostis<sup>c</sup> castra, castra communio.

Quis habeo admiratio<sup>d</sup> talis vir adveniens obviam prodeo multus?

Quæstor provincia cum fascis ego præsto sum.

Supërus bonum a Stoicus dico<sup>f</sup>, *convenienter natura* vivo.

Impërbus et stultus et iners nemo bene sum possum.

At tu repente paucis post dies<sup>e</sup>, quum minime expecto<sup>h</sup>, venio ad ego Caninius.

Quis ego Celsus ago?

Quis aio tandem ego<sup>i</sup> Sannio?

Quis tu<sup>j</sup> volo?

<sup>a</sup> § 261, 1. <sup>b</sup> § 223, R. 2. <sup>c</sup> pl. <sup>d</sup> § 212, R. 3. <sup>e</sup> lit. approach-  
ing. <sup>f</sup> § 269. <sup>g</sup> § 253 <sup>h</sup> § 263, 5, R. 2. <sup>i</sup> pl. <sup>j</sup> sing.

## ACCUSATIVE AFTER VERBS.

§ 229. The object of a transitive verb is put in the accusative.

God made the world.

The Syrians worship a fish.

Miltiades freed Athens and all Greece.

Swarms of bees form honey-combs.

A learned man always has riches in himself.

Rivalry nourishes talent; and sometimes envy, sometimes admiration, excites imitation.

Deus mundus ædifico.

Piscis Syrus venëror.

Miltiades Athênæ to tusque Græcia libëro.

Apes exâmen fingo favus.

Homo doctus in sui semper divitiæ habeo.

Alo æmulatio ingenuum<sup>a</sup>, et nunc invidia nunc admiratio imitatio accendo.

Pompey restored the tribunitian power, of which Sulla had left the image without the reality.

You say right, and so the thing is.

Many things in your letter pleased me.

Your ancestors first conquered all Italy.

The voluntary virtues surpass the involuntary.

No one avoids pleasure itself because it is pleasure.

They lost not only (their) goods, but (their) honor also.

All men admired (his) diligence, (and) acknowledged (his) abilities.

Turn over that book of Plato's diligently which is upon the soul.

Time does not only not lessen this grief, but even increases it.

When Apollo says this, "Know yourself," he says, "Know your own mind."

R. 3. But why (should I say) more? Let us look at the origin of divination.

R. 4. The earth shook for thirty-eight days.

Cæsar sent around all the neighboring region, and summoned auxiliaries from thence.

Tarquin resolved to send to Delphi.

R. 5. Dicæarchus wishes to make out that souls are mortal.

The philosopher will show that

Pompeius tribunitius *potestas restituo*, qui Sulla *imāgo* sine res *relinquo*.

Rectè dico, et res sic *sui habeo*.

Multus *ego* in epistola tuus *delecto*.

Majores vester primūm universus *Italia devinco*.

*Virtus* non voluntarius *vinco* virtus voluntarius.

Nemo *voluptas* ipse, quia voluptas sum<sup>e</sup>, *fugio*.

Non solūm *bonum* sed etiam *honestas deperdo*.

Omnis *diligentia admiror*, *ingenium agnosco*.

*Evolvo* diligenter Plato is *liber* qui sum de animus.

Dies non modò non *levo luctus* hic sed etiam *augeo*.

Cūm Apollo, "*Nosco tu*," dico, *hic dico*, "*Nosco animus tuus*."

Sed quis<sup>b</sup> *multus*? ortus video haruspicina.

Terra dies<sup>c</sup> duodequadraginta moveo.

Cæsar dimitto circum omnis propinquus regio atque inde auxilium evoco.

Tarquinius Delphi mitto statuo.

Dicæarchus volo efficio, *animus sum mortālis Magnus sum sol*, phi

the sun is great; how great it is, the mathematician (will show.)

R. 6. God never repents of his first design.

You are weary of patrician, they of plebeian magistrates.

R. 7. If I mistake not, we shall be brought down.

It does not escape me, that practice is the best instructor in speaking.

losōphus probo; *quantus sum*<sup>d</sup> mathematicus.

Nunquam primus consilium<sup>e</sup> *Deus* pœnitet.

Tædet *tu*<sup>a</sup> patricius, *hic* plebeius magistratus.

Ego, nisi *ego* fallit, jaceo.

Non *ego* præterit, usus sum bonus dico<sup>f</sup> magister.

<sup>a</sup> pl. <sup>b</sup> § 235, R. 5. <sup>c</sup> § 253. <sup>d</sup> § 265. <sup>e</sup> § 215. <sup>f</sup> gen. <sup>g</sup> § 266, 3

*English to be turned into Latin.*

I both *write* and *read something*<sup>a</sup>; but when I read I perceive by<sup>b</sup> comparison how badly I write<sup>c</sup>. Vircingetōrix gives a *signal* to his (men,) and leads<sup>d</sup> (them) from the town. The soldiers, *whom* the Persians call *Immortals*<sup>e</sup>, had golden *collars*<sup>f</sup>, *garments*<sup>g</sup> embroidered<sup>h</sup> with gold, and sleeved<sup>i</sup> *tunics*, adorned also with gems. Some<sup>j</sup> living creatures<sup>k</sup> have a rational *principle*<sup>l</sup>, some only a vital *principle*<sup>m</sup>. The Egyptians consecrated almost every *species*<sup>n</sup> of brute animals<sup>o</sup>. When Timanthes *saw*<sup>p</sup> that he could not imitate with his pencil<sup>q</sup> the *grief* of Agamemnon, he covered<sup>r</sup> his head. There are men, *who* are neither *ashamed*<sup>s</sup> nor *tired*<sup>t</sup> of their licentiousness<sup>u</sup> and ignominy<sup>v</sup>; who seem to rush<sup>w</sup>, as it were<sup>x</sup> on purpose<sup>y</sup>, into popular odium<sup>z</sup>. When the sons of Brutus stood<sup>aa</sup>, tied<sup>bb</sup> to the stake, *men pitied*<sup>ac</sup> their punishment, not more than the crime<sup>cc</sup> by which they had merited punishment.

<sup>a</sup> aliquis. <sup>b</sup> ex. <sup>c</sup> § 265. <sup>d</sup> edūco, § 242, R. 1. <sup>e</sup> § 230. <sup>f</sup> torques. <sup>g</sup> vestis, sing. <sup>h</sup> distinctus. <sup>i</sup> manicātus. <sup>j</sup> quidam. <sup>k</sup> living creatures, animans. <sup>l</sup> a rational principle, animus. <sup>m</sup> a vital principle, anima. <sup>n</sup> genus. <sup>o</sup> a brute animal, bestia. <sup>p</sup> lit. Timanthes when he saw, § 263, 5. <sup>q</sup> penicillum. <sup>r</sup> obvolvo. <sup>s</sup> § 264, 6. <sup>t</sup> to be tired, tædet. <sup>u</sup> libido, § 215, (1.) <sup>v</sup> infamia. <sup>w</sup> irruo, § 264, 6. <sup>x</sup> as it were, quasi. <sup>y</sup> de industriâ. <sup>z</sup> lit. the odium of the people. <sup>aa</sup> § 145, II. <sup>bb</sup> deligātus. <sup>cc</sup> scelus.



§ 230. Verbs signifying to *name* or *call*, to *choose*, *render*, or *constitute*, to *esteem* or *reckon*, which in the passive voice have two nominatives, are followed in the active voice by two accusatives, one of the *object* and the other of the *predicate*.

Antony called his flight victory, because he had escaped alive.

Antonius *fuga* suus, quia vivus exeo, *victoria* voco.

The order of the Persian march was this; the fire, which they call eternal and sacred, was carried before on silver altars; the Magi next sung the customary song.

Ordo agmen Persa<sup>a</sup> sum<sup>b</sup> talis; ignis qui ipse *sacer et æternus* voco, argenteus altare præfero<sup>b</sup>; Magus propior patrius carmen cano<sup>b</sup>.

The Julian clan call Iulus the founder of their name.

Iulus gens Julius auctor nomen suus nuncupo<sup>c</sup>.

The people made Ancus Marcius king.

Ancus Marcius rex populus creoo<sup>c</sup>.

M. Furius Camillus proclaimed P. Cornelius Scipio regent.

M. Furius Camillus P. Cornelius Scipio interrex prodo.

The recollection of pleasures enjoyed renders life happy.

Voluptas perceptus recordatio vita beatus facio.

Thunder upon the left we reckon a very good omen on all occasions, except at elections.

Fulmen sinister auspicium bonus habeo ad omnis res<sup>a</sup> præterquam ad comitia.

R. 2. Wisdom offers herself to us as the surest guide to pleasure.

Sapientia certus sui ego dux præbeo ad voluptas.

<sup>a</sup> gen. pl.    <sup>b</sup> § 145, II. 1.    <sup>c</sup> sing.    <sup>d</sup> lit. for all things, &c.

### *English to be turned into Latin.*

Ennius properly<sup>a</sup> called<sup>b</sup> anger the beginning<sup>c</sup> of madness. Our ancestors called<sup>d</sup> the supreme council the senate. His (followers) saluted Octavius (as) Cæsar. The Albans appoint<sup>e</sup> Mettus Fuffetius dictator. The whole city proclaimed<sup>f</sup> Cicero consul. Socrates thought<sup>g</sup> himself an inhab-

*itant* and *citizen* of the whole world. If you *think*<sup>h</sup> *any one* (your) *friend*, whom<sup>i</sup> you do not trust<sup>j</sup> as much<sup>k</sup> as<sup>i</sup> your-  
self<sup>i</sup>, you are greatly<sup>m</sup> mistaken<sup>n</sup>. Timoleon *reckoned*<sup>o</sup> *that*  
a glorious<sup>p</sup> *victory*, in which there was more of clemency<sup>q</sup>  
than of cruelty.

<sup>a</sup> bene. <sup>b</sup> dico. <sup>c</sup> initium. <sup>d</sup> appello. <sup>e</sup> creo. <sup>f</sup> declāro. <sup>g</sup> arbitror.  
<sup>h</sup> existimo. <sup>i</sup> § 223, R. 2. <sup>j</sup> credo. <sup>k</sup> tantusdem. <sup>l</sup> quantus. <sup>m</sup> ve-  
hementer. <sup>n</sup> *to be mistaken*, erro. <sup>o</sup> ducō. <sup>p</sup> praeclārus. <sup>q</sup> § 212, R. 3

§ 231. Verbs of *asking*, *demanding*, and *teaching*,  
and *celo* (to conceal,) are followed by two accusatives,  
one of the person, the other of the thing.

Philosophy has taught us all  
other things, and especially what  
is most difficult — to know our-  
selves.

They are ridiculous who teach  
others, what they themselves have  
not tried.

Eloquence enables us to teach  
others what we know.

I have never prayed to the  
gods for riches.

Quintius implores this of you.

I earnestly request this of you.

This favor I request of you in  
my own right, for there is noth-  
ing I have not done for your  
sake.

The Achæans also were beg-  
ging assistance from king Philip.

Cæsar was daily demanding of  
the Ædui the corn which they  
had promised.

R. 2. Staberius began to de-  
mand hostages from the inhab-  
itants of Apollonia.

Philosophia *ego* quum  
cetērus *res* omnis, tum,  
qui sum difficilis, *doceo*,  
ut egōmet ipse noscō<sup>a</sup>.

Ridiculus sum, qui,  
qui ipse non experior, *is*  
*doceo* cetērus.

Eloquentia efficio, ut  
*is*, qui scio, *alius doceo*  
possum<sup>b</sup>.

Nunquam *divitiæ* *deus*  
*rogo*.

Quintius *tu hic obsē*  
*cro*.

*Hic tu* vehementer *ro-*  
*go*.

Meus jus<sup>c</sup> *tu hic bene-*  
*ficiū rogo*: nihil enim  
non tuus causa<sup>d</sup> facio.

Achæi quoque *auxili-*  
*um Philippus rex oro*.

Quotidie Cæsar *Ædū*  
*frumentum* qui polliceor<sup>e</sup>  
*flagito*.

Staberius *obses at*  
*Apolloniātes exigo* cæ  
pi

You will see what your past life and studies demand of you.

The whole province demanded of me this service.

R. 3. I inquired of Masinissa concerning his kingdom; he inquired of me concerning our republic.

R. 4. Cæsar detains Liscus; he inquires of (him) alone (respecting) those (things) which he had spoken in the assembly. He asks the same things privately of others.

Quis actus tuus vita, quis studium *a tu flagitto*, tu video.

Hic *a ego munus* <sup>f</sup> *universus provincia posco*.

Ego Masinissa *de suis regnum*; ille ego *de nostra res publicus percontor*.

Cæsar Liscus retineo; *quæro ex solus* is, qui in conventus dico. *Idem secretò ab alius quæro*.

\* § 262. <sup>b</sup> § 273, 1. <sup>c</sup> § 249, II. <sup>d</sup> § 247. <sup>e</sup> § 266, 3. <sup>f</sup> § 212, R 3.

*English to be turned into Latin.*

I have accustomed<sup>a</sup> (my) son not<sup>b</sup> to conceal from me those (things) which other young men do without their fathers' knowledge<sup>c</sup>. Although<sup>d</sup> nature declares, by so many indications<sup>e</sup>, what she wishes<sup>f</sup>, seeks<sup>g</sup>, and wants<sup>h</sup>, we nevertheless, I know not how, turn a deaf ear<sup>i</sup>, and do not<sup>j</sup> hear those things of which<sup>k</sup> we are admonished<sup>l</sup> by her. Catiline, in many ways<sup>m</sup>, instructed the youth<sup>n</sup>, whom he had enticed<sup>o</sup>, in evil deeds. The Agrigentines<sup>p</sup> send ambassadors to Verres to instruct<sup>q</sup> him in the laws. I did not conceal from you the conversation<sup>r</sup> of Ampius. Fortunately<sup>s</sup> it happened<sup>t</sup> that<sup>u</sup> I had written to Cassius four days<sup>v</sup> before, the very thing<sup>w</sup> of which you remind<sup>x</sup> me. The ambassadors of Enna<sup>y</sup> received<sup>z</sup> this commission<sup>aa</sup> from their fellow-citizens, to go<sup>ab</sup> to<sup>bb</sup> Verres, and demand back<sup>cc</sup> from him the image of Ceres and Victory.

<sup>a</sup> consuefacio. <sup>b</sup> ne, § 262. <sup>c</sup> without the knowledge of, clam, with the acc. <sup>d</sup> quum. <sup>e</sup> signum. <sup>f</sup> § 265. <sup>g</sup> anquiro. <sup>h</sup> desidero. <sup>i</sup> to turn a deaf ear, obsurdesco. <sup>j</sup> and—not, nec. <sup>k</sup> § 234. <sup>l</sup> moneo. <sup>m</sup> modus. <sup>n</sup> juvenus. <sup>o</sup> illicio. <sup>p</sup> Agrigentini. <sup>q</sup> doceo, § 264, 5. <sup>r</sup> sermo. <sup>s</sup> commōdō. <sup>t</sup> evenio. <sup>u</sup> quōd. <sup>v</sup> quatrīdūm. <sup>w</sup> id ipsum. <sup>x</sup> Ennenses, adj. <sup>y</sup> habeo. <sup>z</sup> mandatum. <sup>aa</sup> § 273, 2. <sup>bb</sup> § 233, (3.) Remark 2. <sup>cc</sup> renosco.

§ 232. Some neuter verbs are followed by an accusative of *kindred signification* to their own.

(1.) I dreamed a wonderful dream. *Mirus somnio somnium.*

I think that your fathers are (still) living, and such a life, indeed, as alone deserves the name of life.

*Ego<sup>a</sup> vester pater vivo arbitror, et is quidem vita, qui sum solus vita nominandus.*

The next day Hortensius entered into the theatre, I suppose, that we might participate in his joy.

*Postridie in theātrum Hortensius introeo<sup>b</sup>, puto, ut suus gaudium gaudeo.*

With a loud voice, I swore a most true and glorious oath, which the people, with a loud voice, swore that I had sworn truly.

*Magnus vox juro verus pulcherque jusjurandum, qui populus magnus vox ego verè juro<sup>c</sup> juro.*

(2.) A certain Elysium was bitterly lamenting the death of his son.

*Elysium quidam graviter filius mors mæreo.*

<sup>a</sup> § 209, R. 1, (b.) <sup>b</sup> § 176. <sup>c</sup> § 272.

### *English to be turned into Latin.*

Siccus Dentatus celebrated<sup>a</sup> three triumphs with his commanders. Why do not those<sup>b</sup> decemvirs pursue<sup>c</sup> the same measures<sup>d</sup> as<sup>e</sup> in the consulship<sup>f</sup> of L. Cotta and L. Torquatus? Among other prodigies, it rained flesh. No one was so unfeeling<sup>g</sup> as not to weep at the misfortune<sup>h</sup> of Alcibiades. (He) who runs (in) the stadium, ought to labor<sup>i</sup> and strive<sup>j</sup> to conquer<sup>k</sup>. Let no one deny<sup>l</sup> this. The Philæni hastened<sup>m</sup> to prosecute<sup>n</sup> (their) journey. Upon the broom-grounds<sup>o</sup> in Spain, much of the honey<sup>p</sup> tastes<sup>q</sup> of that herb. I neither thirst for honors nor desire glory.

<sup>a</sup> triumpho. <sup>b</sup> iste. <sup>c</sup> curro: the verb is understood in the first clause, and expressed in the perfect in the second. <sup>d</sup> cursus. <sup>e</sup> qui, § 207, Remark 27, (d.) <sup>f</sup> § 257, R. 7, (a.) 2d paragraph. <sup>g</sup> ferus <sup>h</sup> casus. <sup>i</sup> enitor. <sup>j</sup> contendo. <sup>k</sup> § 273, 1. <sup>l</sup> to deny, eo infitias. <sup>m</sup> maturo. <sup>n</sup> p ego. <sup>o</sup> spartaria, pl. <sup>p</sup> pl. <sup>q</sup> sapio.

§ 233. Many verbs are followed by an accusative depending upon a preposition with which they are compounded.

Alexander determined to go to the temple of Jupiter Ammon.

Pythagoras both traversed Egypt and visited the Persæ Magi.

Timotheus joined to him as allies the Epirots, and all those nations which are adjacent to that sea.

Thirty tyrants stood around Socrates, but could not break his spirit.

Marcellus invested Syracuse for three years.

(1.) Cæsar plunders and burns the town, gives the booty to the soldiery, leads his army across the Loire, and reaches the territories of the Bituriges.

Hannibal led ninety thousand infantry, and twelve thousand cavalry, across the Ebro.

(2.) The ship is brought to Syracuse.

The fleet was brought, the fifth day, to Pachynus.

A certain (man) related, as a prodigy, that, at his house, a serpent had wound himself around a bar.

(3.) The planet Venus is called Lucifer, when it goes before the sun.

The Venetians dwell around a gulf of the sea.

Apollonius laughed at philosophy.

The Samnites descend into the

Alexander *adeo* Jupiter Hammon *templum* statuo.

Pythagoras et Ægyptus lustrō et Persæ<sup>a</sup> *Magus adeo*.

Timotheus socius adjungo Epirōta omnisque is gens qui *mare* ille *adjaceo*.

Triginta tyrannus *Socrātes circumsto*, nec possum animus is *infringo*.

Marcellus tertius annus *circumsedeo*<sup>b</sup> *Syracūsæ*.

Cæsar oppidum diripio atque incendo, præda miles dono, *exercitus Liger transdūco*, atque in Bituriges finis pervenio.

Nonaginta *mille pedes*<sup>c</sup> duodécim *mille eques*<sup>c</sup> Hannibal *Ibērus tradūco*.

*Appello* navis *Syracūsæ*.

*Classis Pachynus* quintus dies *appello*.

Quidam refēro quasi ostentum, quod anguis domus *vectis circumjicio*<sup>d</sup>

Stella Venus<sup>e</sup> Lucifer dico, quum *antegredior sol*.

Venēti *sinus circumcōlo mare*.

Apollonius *irrideo philosophia*.

Samnis *descendo in*

plain which lies between Capua and Tifāta.

The Euphrates flows through the midst of Babylonia.

R. 1. History ought not to go beyond the truth.

R. 2. I remember that certain persons came to me.

Lentulus demanded that it should be permitted him to be borne into the city in triumph.

N. Why have you any concern with this thing?

Why do you accost her?

Laying waste the fields, he comes to the town.

planities, qui *Capua Tifātāque interjaceo*.

Euphrātes *Babylonia medius permeo*.

Historia non debeo *egredior veritas*.

*Ad ego adeo quidam memini*.

Lentulus postulo, ut triumphans sui *invēho*<sup>e</sup> licet *in urbs*.

Quis tu<sup>f</sup> hic *curatio sum res?*

Quid tu *hic aditio sum?*

*Populabundus ager ad oppidum pervenio*.

<sup>a</sup> *lit. of the Persians*    <sup>b</sup> § 236, R. 2.    <sup>c</sup> § 212.    <sup>d</sup> § 266, 3.    <sup>e</sup> § 239, R. 1.    <sup>f</sup> § 226.    <sup>g</sup> *gen.*

### *English to be turned into Latin.*

Cæsar, having obtained possession of<sup>a</sup> the camp<sup>b</sup>, commanded the soldiers *to surround*<sup>c</sup> *the mountain* with a work. The river Eurōtas *flows around*<sup>d</sup> *Sparta*, which (river) hardens childhood to the endurance<sup>e</sup> of future military service<sup>f</sup>. Atticus determined<sup>g</sup> to die, and departed on the fifth day after he *had adopted*<sup>h</sup> *this design*. The river Marsyas *flowed through*<sup>i</sup> the middle<sup>j</sup> of *the city* (of) *Celænæ*, celebrated<sup>k</sup> in the fabulous songs of the Greeks. Pythagōras *went over*<sup>l</sup> many barbarous<sup>m</sup> *regions* on foot<sup>n</sup>. Mount Taurus *passes*<sup>o</sup> *Cilicia*, and is joined to the mountains<sup>p</sup> of Armenia. I indeed<sup>q</sup> am earnestly desirous<sup>r</sup> *to meet*<sup>s</sup> not only *those* whom I myself have known, but those also of<sup>t</sup> whom I have heard and read. If I *shall meet with*<sup>u</sup> *Clodius*, I will write you<sup>v</sup> more (particulars) from his conversation<sup>w</sup>.

Agesilæus *transported* (his) *troops over*<sup>x</sup> *the Hellespont*, and used such despatch<sup>y</sup> that he completed<sup>z</sup> his march in thirty days<sup>aa</sup>. Alexander, having ordered<sup>bb</sup> Hephæstion *to sail along*<sup>cc</sup> *the coast* of Phœnicia, comes to the city (of) Gaza with all his forces<sup>dd</sup>. The pirate *sailed past*<sup>cc</sup> *the whole island* (of) *Ortygia*.

<sup>a</sup> *to obtain possession of*, potior.    <sup>b</sup> § 245, I.    <sup>c</sup> circumvenio.    <sup>d</sup> cir-

eumfluo. <sup>e</sup> patientia. <sup>f</sup> militia. <sup>g</sup> decerno. <sup>h</sup> in eo. <sup>i</sup> interfluo  
<sup>f</sup> § 205, R. 17. <sup>h</sup> inclūtus. <sup>i</sup> oboeo. <sup>m</sup> lit. of barbarians. <sup>n</sup> pl. § 247  
<sup>o</sup> prætereo. <sup>p</sup> dat. <sup>q</sup> I indeed, equidem. <sup>r</sup> to be earnestly desirous  
aveo. <sup>s</sup> convenio. <sup>t</sup> de. <sup>u</sup> to meet with, convenio. <sup>v</sup> lit. to you.  
<sup>w</sup> sermo. <sup>x</sup> to transport over, trajicio. <sup>y</sup> celeritas. <sup>z</sup> conficio.  
<sup>aa</sup> § 253. <sup>bb</sup> § 257, R. 5. <sup>cc</sup> to sail along, prætervēhor. <sup>dd</sup> § 249, III.

§ 234, I. When a verb, which in the active voice takes an accusative both of the person and of the thing, is changed to the passive form, the accusative of the person becomes the nominative, and the accusative of the thing is retained.

Be assured I was not asked (my) opinion.

Apollo is asked for words.

L. Marcius, a Roman knight, under the instruction of Cn. Scipio, had been taught all the arts of war.

You will need to be taught a few (things.)

I believe that Cassius was kept in ignorance respecting Sulla alone.

R. I. Then he puts on the crested helmet of Androgeus.

The leader of the flock is divested of his horns.

II. The countenance of the beautiful Daphne is suffused with a modest blush<sup>d</sup>.

The hill, gently sloping in front, gradually sunk to the plain.

The south wind flies forth with humid wings, (having) his terrible countenance covered with pitchy darkness.

III. An endless night must be spent in sleep.

Sad nights are spent in watching.

Scio ego<sup>a</sup> non rogo sententia.

Apollo posco verbum.

L. Marcius, eques Romanus, sub Cn. Scipio disciplina omnis militia ars edoceo.

Paucus doceo<sup>b</sup>.

Credo celo<sup>c</sup> Cassius de Sulla unus.

Deinde comans Androgeus galea induo.

Dux grex cornu exuo.

Daphne pulcher verecundus suffundo os rubor.

Collis frons leniter fastigātus paulatim ad planities redeo<sup>e</sup>.

Madidus Notus evolo ala, terribilis piceus tectus caligo vultus.

Nox sum perpetuus unus dormiendus.

Nox vigilo amarus.

<sup>a</sup> § 239. <sup>b</sup> § 274, R. 8, (a.) <sup>c</sup> pass. impers. <sup>d</sup> lit. Daphne is suffused as to &c. <sup>e</sup> imp.

*English to be turned into Latin*

*Have we been kept so long ignorant<sup>a</sup> of this? This could no longer be concealed from Alcibiādes<sup>b</sup>. The maiden<sup>c</sup> delights to be taught the Ionic dances<sup>d</sup>. Nor is corn<sup>e</sup> only demanded<sup>f</sup> from the rich earth<sup>g</sup>. The tender cheeks<sup>h</sup> of the maiden are tinged<sup>i</sup>, her countenance<sup>j</sup> being suffused with blushes<sup>k</sup>. I am pressed with as many troubles<sup>l</sup>, as<sup>m</sup> there are fishes swimming<sup>n</sup> in the sea<sup>o</sup>.*

<sup>a</sup> to keep ignorant, celo. <sup>b</sup> dat. <sup>c</sup> virgo. <sup>d</sup> motus. <sup>e</sup> seges, pl. <sup>f</sup> posco. <sup>g</sup> humus, lit. nor is the rich ground called upon for corn alone. <sup>h</sup> gena. <sup>i</sup> inficio, lit. the maiden is tinged as to her tender cheeks. <sup>j</sup> os. <sup>k</sup> to be suffused with blushes, rubeo. <sup>l</sup> adversus. <sup>m</sup> as many as, tot quot. <sup>n</sup> pass. <sup>o</sup> unda, lit. as the sea is swum by fishes.

## ACCUSATIVE AFTER PREPOSITIONS.

§ 235. Twenty-six prepositions are followed by the accusative.

I beg you to come to me immediately at Vibo<sup>a</sup>.

Cæsar was at the gates.

On the seventh (day before) the ides I came to my house<sup>d</sup>.

The soothsayers directed to turn the image of Jupiter towards the east.

Manlius displayed the spoils of enemies slain to (the number of) thirty.

The cities of Asia voted a sum of money for a temple.

As long as Hannibal was in Italy, no one pitched a camp in the field against him, after the battle at Cannæ.

No one observes what is before his feet

Oro, ut ad ego Vibo statim venio.

Cæsar sum<sup>b</sup> ad porta.

Septimius idus<sup>c</sup> venie ad ego.

Haruspex jubeo simulacrum Jupiter ad orientem convertito.

Manlius proféro spolium hostis cæsus ad triginta.

Ad templum civitas Asia pecunia<sup>e</sup> decerno.

Quamdiu Hannibal in Italia sum, nemo adversus is post Cannensis pugna in campis castra pono.

Qui sum ante pes, nemo spectro.



Neoptolemus had been educated in (the house of) Lycomedes.

I can scarcely contain myself, (my) mind is so agitated with fear, hope, (and) joy.

An army was stationed in the forum, and in all the temples which are around the forum.

Collatia, and whatever territory there was around Collatia, was taken from the Sabines.

About the calends we shall be either at (our) farm near Formiæ, or at (that) near Pompeii.

The Clusini heard that the Tuscan legions had been often routed by the Gauls on this side of the Po.

It was decreed, that Antony should lead (his) army this side the river Rubicon.

Libo took possession of an island, which is opposite to the harbor of Brundisium.

The second Punic war appears to have especially excited the permanent hatred of Hamilcar towards the Romans.

Among the Germans (those) robberies are attended with no disgrace, which are committed beyond the bounds of each one's state.

The planet Jupiter revolves below Saturn.

The field of the Tarquins, which lay between the city and the Tiber, having been consecrated to Mars, became from that time the Campus Martius

Neoptolémus *apud* *Lycomedes* edūco.

Vix sum *apud* *ego*; ita *anīmus* commoveo *metus*, *spes*, *gaudium*.

*Exercitus* in *forum*, et in *omnis templum*, qui *circum forum* sum, *colloco*.

Collatia, et quisquis *circa Collatia* ager<sup>g</sup> sum, *Sabīnus* adīmo.

*Ego circiter calendæ* aut in *Formiānum* sum, aut in *Pompeiānum*.

*Clusīni* audio<sup>b</sup> sæpe a *Gallus cis Padus* legio *Etrusci*<sup>h</sup> fundo.

Decerno, ut *Antonius exercitus citra flumen Rubicon* edūco.

Libo insūla, qui *contra Brundisīnus*<sup>i</sup> portus sum, occūpo.

*Hamilcar perpetuus odium erga Romānus* maxīmè concito videor *secundus bellum Punicus*.

*Apud Germānus latrocinium nullus habeo infamia*, qui *extra finis* quisque civitas facio.

*Infra Saturnus Jupiter*<sup>j</sup> stella fero<sup>k</sup>.

*Ager Tarquinius*, qui *inter urbs ac Tibēris*<sup>l</sup> sum, consecrātus *Mars*, *Martius* deinde *campus* sum

The Belgæ alone forbade the Teutones and Cimbri to come within their territories.

Atticus was buried near the Appian way, hard by the fifth mile-stone.

Death often appeared before the eyes of Rabirius.

A crown is to be given on account of the preservation of citizens.

Cæsar being slain, the government appeared to be in the hands of Brutus and Cassius.

From the heart and lungs the blood is diffused through the veins to every part of the body.

Behind the Rhipæan mountains lived a happy people, whom (they) called the Hyperboreans.

Vergasillaunus concealed himself behind the mountain.

The Aretho, a navigable river, flowed near the very walls of Ambracia.

I suppose I shall be at Laodicea about the first of August.

Vulcan held the islands near Sicily, which were called the Vulcanian (islands.)

Marcellus received a wound from a dagger, in his head, near the ear.

Above the moon, all things are eternal.

The Tuscans sent colonies beyond the Apennines.

Antiochus was driven beyond the summits of the Taurus.

Belgæ solus Teutōnes Cimbrique *intra fines* suos ingredior prohibeo.

Atticus sepelio *juxta via Appia ad* quintus lapis.

Rabirius<sup>m</sup> mors *ob oculis* sæpe versor.

*Ob civis servātus*<sup>n</sup> corōna do°.

Occisus Cæsar, res publica *penes Brutus* videor sum et *Cassius*.

Ex cor atque pulmo sanguis *per vena* in omnis corpus diffundo.

*Ponè mons* Rhipæus gens dego felix, qui Hyperborei appello<sup>p</sup>.

Vergasillaunus *post mons* sui occulto.

Arètho, navigabilis amnis, *præter ipse* Ambracia *mænia* fluo<sup>b</sup>.

*Prope calendæ* sextilis<sup>q</sup> puto ego Laodicæa fore.

Vulcānus teneo insūla *propter Sicilia*, qui Vulcanius nomino.

Marcellus pugio<sup>r</sup> vulnus accipio in caput *secundum auris*.

*Supra luna* sum æternus omnis.

Tusci *trans Apenninus* colonia mitto.

Antiōchus *ultra jugum* Taurus exigo.

<sup>a</sup> lit. to Vibo. <sup>b</sup> imp. <sup>c</sup> § 326, 2, (3.) <sup>d</sup> lit. to me. <sup>e</sup> pl. <sup>f</sup> or, I am scarcely in my senses. <sup>g</sup> § 212. <sup>h</sup> lit. of the Tuscans. <sup>i</sup> adj. <sup>j</sup> § 211 <sup>k</sup> pass. <sup>l</sup> § 79, 1. <sup>m</sup> § 211, R. 5 <sup>n</sup> § 274. R. 5 <sup>o</sup> § 274. R. 8 <sup>p</sup> § 209 R. 2, (2), 2d paragraph. <sup>q</sup> § 326, 2, (5.) (b.) <sup>r</sup> § 247.

*English to be turned into Latin.*

Concerning<sup>a</sup> friendship, all, *without exception*<sup>b</sup>, are of the same mind<sup>c</sup>. The Greeks stationed<sup>d</sup> their fleet *over against*<sup>e</sup> Athens, *near*<sup>f</sup> Salāmis<sup>g</sup>. Democritus explains the reason why cocks crow<sup>i</sup> *before day-light*<sup>j</sup>. Curio pleaded<sup>k</sup> a cause *in opposition to*<sup>l</sup> me *before*<sup>m</sup> the centumviri. The next<sup>n</sup> day, *about*<sup>o</sup> the same hour, the king led forward<sup>p</sup> his<sup>q</sup> forces into the same place. The soldiers marched<sup>r</sup> *about*<sup>s</sup> fifteen days. The caper<sup>t</sup> flourishes<sup>u</sup> even in uncultivated<sup>v</sup> fields, *without*<sup>w</sup> the labor of the husbandman<sup>x</sup>. Cæcīna was reminded<sup>y</sup> of (his) hatred<sup>z</sup> and ill-will<sup>aa</sup> *towards*<sup>bb</sup> Fabius Valens. On my word<sup>cc</sup>, *without*<sup>dd</sup> joking, he is a pretty<sup>ee</sup> fellow<sup>ff</sup>.

<sup>a</sup> de. <sup>b</sup> without exception, ad unum. <sup>c</sup> lit. think the same (thing.)  
<sup>d</sup> constituo, at the end of the sentence. <sup>e</sup> over against, ex adversum.  
<sup>f</sup> apud. <sup>g</sup> acc. in a, § § 74 & 80. <sup>h</sup> causa. <sup>i</sup> cano, § 265. <sup>j</sup> day-light, lux.  
<sup>k</sup> dico, at the end of the sentence. <sup>l</sup> in opposition to, contra.  
<sup>m</sup> apud. <sup>n</sup> posterus. <sup>o</sup> circa. <sup>p</sup> to lead forward, admoveo. <sup>q</sup> § 207, Remark 36, (c.) <sup>r</sup> to march, iter facio. <sup>s</sup> circiter. <sup>t</sup> capparis.  
<sup>u</sup> convalesco. <sup>v</sup> desertus. <sup>w</sup> citra. <sup>x</sup> rusticus. <sup>y</sup> admoneo. <sup>z</sup> pl.  
<sup>aa</sup> invidia. <sup>bb</sup> erga. <sup>cc</sup> on my word, mehercules. <sup>dd</sup> extra. <sup>ee</sup> bel-  
lus <sup>ff</sup> homo.

Homer was many years<sup>a</sup> *before Romulus*, since<sup>b</sup> he was not *later*<sup>c</sup> (than) the elder<sup>d</sup> *Lycurgus*. Laws are silent<sup>e</sup> *among arms*. The Romans directed<sup>f</sup> Antiöchus to confine his kingdom<sup>g</sup> *within mount Taurus*. The Germans pass<sup>h</sup> whole days *near*<sup>i</sup> the hearth and the fire<sup>j</sup>. The field has been mortgaged<sup>k</sup> *for*<sup>l</sup> ten minæ. The fault lies<sup>m</sup> *with*<sup>n</sup> you<sup>j</sup>. Friendship is to be desired<sup>o</sup> *of*<sup>p</sup> itself, and *for*<sup>q</sup> itself. I cannot<sup>r</sup> watch what is *behind*<sup>s</sup> me. (The temple of) Janus<sup>t</sup> was twice shut *after the reign* of Numa<sup>j</sup>. Lentulus had kept awake<sup>u</sup> the preceding<sup>v</sup> night, *contrary to*<sup>w</sup> (his) custom<sup>j</sup>. The affair came *near to*<sup>x</sup> a secession of the people<sup>j</sup>. A few outposts<sup>y</sup> of cavalry were seen *near*<sup>z</sup> the river<sup>j</sup>. A little *before*<sup>aa</sup> these times<sup>bb</sup>, the servants and clients were burnt<sup>cc</sup> along with<sup>dd</sup> (their) masters<sup>j</sup>. The Belgæ are nearest to the Germans, who inhabit<sup>ee</sup> *on the further side of*<sup>ff</sup> the Rhine. Julius Cæsar was capable of enduring<sup>gg</sup> labor<sup>hh</sup> *beyond*<sup>i</sup> belief<sup>i</sup>.

<sup>a</sup> abl. § 253. <sup>b</sup> siquidem. <sup>c</sup> infra. <sup>d</sup> superior. <sup>e</sup> to be silent, sileo.  
<sup>f</sup> jubeo. <sup>g</sup> to confine his kingdom, regno. <sup>h</sup> ago. <sup>i</sup> juxta. <sup>j</sup> Place  
the verb at the end of the sentence. <sup>k</sup> to mortgage, oppōno pignō.

<sup>l</sup> ob <sup>m</sup> sum. <sup>n</sup> penes. <sup>o</sup> expēto, § 274, R. 8. <sup>p</sup> per. <sup>q</sup> propter  
<sup>r</sup> non queo. <sup>s</sup> ponē. <sup>t</sup> nom. <sup>u</sup> to keep awake, vigilo. <sup>v</sup> proximus  
<sup>w</sup> contrary to, præter. <sup>x</sup> near to, prope. <sup>y</sup> statio. <sup>z</sup> secundum  
<sup>aa</sup> supra. <sup>bb</sup> these times, hæc memoria. <sup>cc</sup> eremo, § 145, II. 1  
<sup>dd</sup> along with, unà cum. <sup>ee</sup> incōlo. <sup>ff</sup> on the further side of, trans  
<sup>gg</sup> capable of enduring, patiens. <sup>hh</sup> § 213. <sup>ii</sup> ultra.

## ACCUSATIVE AND ABLATIVE AFTER IN, SUB, &amp;c.

## § 235. (2)—(5.)

Codrus threw himself into the midst of the enemy, in the dress of a servant, that he might not be recognized.

A virtuous life is the way to heaven, and to the assembly of those who have heretofore lived.

The soldiers of Cæsar advance beneath the mountain upon which the town (of) Ilerda was situated.

Many of the Carthaginians, in (their) precipitate retreat, rushing one over another, were trampled down in the narrow (passages) of the gates.

I will write to you, concerning this matter, from Rhegium.

Cranes sleep (with their) head concealed beneath (their) wing.

Codrus sui *in* mediū immitto *hostis*, vestis famulāris, ne possum<sup>a</sup>, agnosco.

Probus vita via sum *in cælum*, et *in cætus* is, quī jam vivo.

Miles Cæsar *sub mons in qui oppidūm* pono<sup>l</sup> Ilerda, succēdo.

Multus Carthaginien-sis *in præceps fuga*, ruens *super alius alius*, *in angustia* porta obtēro.

Hic *super res* scribe ad tu Rhegium.

Grus dormio caput *subter ala* conditus.

<sup>a</sup> § 258, I. 2, (2) <sup>b</sup> *plup*.

*English to be turned into Latin.*

Darius made a bridge *over<sup>a</sup> the river<sup>b</sup> Ister*. Pain is reckoned<sup>c</sup> *among<sup>a</sup> the greatest evils*. My consulship is *near<sup>a</sup> (its) close<sup>d</sup>*. The election<sup>e</sup> was held<sup>f</sup> *near<sup>e</sup> the close<sup>d</sup> of the year*. Wisdom is often (found) even *under a mean<sup>h</sup> garb<sup>i</sup>*. Domitius, *without your knowledge<sup>j</sup>*, sought safety in flight<sup>k</sup>.

<sup>a</sup> in. <sup>b</sup> flumen. <sup>c</sup> duco. <sup>d</sup> exitus. <sup>e</sup> comitia. <sup>f</sup> habeo  
<sup>g</sup> sub. <sup>h</sup> sordidus. <sup>i</sup> palliolus. <sup>j</sup> without one's knowledge, claim  
<sup>k</sup> § 247.

## ACCUSATIVE OF TIME AND SPACE.

§ 236. Nouns denoting *duration of time*, or *extent of space*, are put, after adjectives and verbs, in the accusative, and sometimes, after verbs, in the ablative.

Dionysius was tyrant of Syracuse thirty-eight years.

A city was once besieged by the whole of Greece for ten years, on account of one woman.

Fields, when they have rested many years, are wont to bring forth a more abundant crop.

The name of the Pythagoreans flourished so much, for several ages, that no others were thought learned.

Augustus used to sleep, at the most, not more than seven hours, and even those not uninterrupted, but so that he waked three or four times in that interval.

The city (of) Saguntum was by far the most opulent of the towns of Spain, situated nearly a mile from the sea.

Persia is bounded by continued chains of mountains on one side, which (side) extends in length one thousand six hundred stadia, in breadth (it extends) one hundred and eighty.

Zama is distant five days' journey from Carthage.

R. 2. Mithridates, who in one day killed so many Roman citi-

Duodequadraginta *annus* tyrannus Syracūsæ sum Dionysius.

Decem quondam *annus* urbs *oppugno* ob unus mulier ab universus Græcia.

Ager, quum multus *annus* *quiesco*, uber effero fructus soleo.

Multus *sæculum* sic *vigeo* Pythagoræus nomen, ut nullus alius doctus videor.

Augustus non ampliùs quum plurimùm quàm septem *hora dormio*, ac ne *is* quidem continuus, sed ut in ille tempus spatium ter aut quater expergisco.

Urbs Saguntum longè opulens urbs Hispania sum, *situs passus* mille ferme a mare.

Persis perpetuus mons jugum ab alter latus claudo, qui in longitudo mille sexcenti *stadium*, in latitudo centum octoginta *procurro*.

Zama quinque dies *iter* ab Carthāgo *absom*.

Mithridātes, qui unus dies<sup>a</sup> tot civis Romānus

zens, has reigned, from that time, three and twenty years.

trucidō, ab ille tempus annus jam tertius<sup>c</sup> et vicissimus regno<sup>d</sup>.

King Archelaus was possessing Cappadocia for the fiftieth year.

Rex Archelāus quinquagesimus annus Cappadocia<sup>b</sup> potior.

<sup>a</sup> § 253. <sup>b</sup> § 245, I. <sup>c</sup> § 236, R. 2. <sup>d</sup> pres.

*English to be turned into Latin.*

Babylon has a citadel including<sup>a</sup> twenty stadia in (its) circuit<sup>b</sup>; the foundations of the towers are sunk<sup>c</sup> thirty feet into the earth; walls<sup>d</sup> twenty feet wide<sup>e</sup> support the hanging<sup>f</sup> gardens.

Nestor was now living the third age of man<sup>g</sup>, and had no cause to fear<sup>h</sup>, lest, (when) speaking<sup>i</sup> the truth concerning himself, he should seem either too<sup>j</sup> insolent or loquacious.

\* complexus. <sup>b</sup> ambitus. <sup>c</sup> demitto. <sup>d</sup> paries. <sup>e</sup> latus. <sup>f</sup> pensilis. <sup>g</sup> pl. <sup>h</sup> vereor, § 274, R. 8, (a.) <sup>i</sup> prædico. <sup>j</sup> nimis.

ACCUSATIVE OF PLACE.

§ 237. After verbs expressing or implying motion, the name of the town, *in which the motion ends*, is put in the accusative without a preposition.

The consul Lærinus led his legions to Agrigentum, which was occupied by a strong garrison of the Carthaginians, and fortune favored his undertaking.

Lærinus consul Agrigentum, qui teneo a Carthaginiensis validus præsidium, duco legio, et adsum fortuna inceptum<sup>a</sup>.

The Achæans being driven by the Heraclidæ from Laconia, took possession of the abodes which they now occupy; the Pelasgi migrated to Athens.

Achæi ab Heraclidæ ex Laconica pulsus, is occūpo sedes qui nunc obtineo; Pelasgi Athēnæ commigro.

Darius, not ignorant with how valiant an enemy he had to do, commanded all the auxiliaries of

Darius, haud ignārus quā cum strenuus hostis res sum<sup>b</sup>, omnis lon-

distant nations to be assembled at Babylon.

R. 2. Ambassadors came to me into the camp near Iconium.

R. 4. I came frequently to the house of the consul Antony for the purpose of saluting (him.)

The Vagenses invite the centurions and military tribunes to their houses.

I will go into the country, and there I will stay.

R. 5. Ambassadors passed over into Africa.

The Lacedæmonians sent Pausanias with a fleet to Cyprus and the Hellespont.

ginguus gens auxilium *Babylon contrāho* jubeo.

Ad ego legātus venio in castra *ad* Iconium.

*Venio* consul Antonius *domus* sæpe salutē causa<sup>d</sup>.

Vagensis centurio tribunusque militāris *domus* suus *invito*.

Ego *rus eo*, atque ibi maneo.

Legātus *in Africa* *trajicio*.

Lacedæmonius Pausanias cum classis *Cyprus* atque *Hellespontus mitto*.

<sup>a</sup> § 224. <sup>b</sup> § 265. <sup>c</sup> § 275, III. R. 1. <sup>d</sup> § 247.

### *English to be turned into Latin.*

The Egyptians seek Apis<sup>a</sup>, with their heads shorn<sup>b</sup>; (when) found, he is conducted<sup>c</sup> to Memphis<sup>a</sup>. Many nations once<sup>d</sup> went<sup>e</sup> to Delphi, to the oracle of Apollo. Gold used to be exported annually<sup>f</sup>, on account<sup>g</sup> of the Jews, from Italy to Jerusalem. M. Livius had borne his disgrace<sup>h</sup> so impatiently<sup>i</sup>, that he removed<sup>j</sup> into the country, and for<sup>k</sup> many years absented himself<sup>l</sup> from the city<sup>m</sup>. King Attalus sent presents to P. Africānus<sup>n</sup> from Asia as far as to<sup>o</sup> Numantia. When I was approaching to<sup>p</sup> Sida in (my) ship<sup>q</sup>, letters were delivered<sup>r</sup> to me from my (friends.) All the Gauls in high spirits<sup>s</sup> and full of confidence depart to<sup>p</sup> Alesia. The Thracians, not daring to trust<sup>t</sup> themselves to (their) ships, dispersed<sup>u</sup> to (their) houses. Lælius and Scipio were wont to flee<sup>v</sup> from the city to the country, as if<sup>w</sup> (escaping) from prison<sup>x</sup>.

<sup>a</sup> § 79, 1. <sup>b</sup> derādo, lit. (their) heads being shorn. <sup>c</sup> dedūco. <sup>d</sup> quondam. <sup>e</sup> proficiscor. <sup>f</sup> quotannis. <sup>g</sup> nomen, § 247. <sup>h</sup> ignominia. <sup>i</sup> ægre. <sup>j</sup> migro. <sup>k</sup> per. <sup>l</sup> to absent one's self, careo. <sup>m</sup> § 250, 2, (2.) <sup>n</sup> dat. <sup>o</sup> as far as to, usque ad. <sup>p</sup> ad. <sup>q</sup> § 247. <sup>r</sup> reddo. <sup>s</sup> in high spirits, alācer. <sup>t</sup> committo. <sup>u</sup> dilābor. <sup>v</sup> evōlo § 145, II 1. <sup>w</sup> as if, tanquam. <sup>x</sup> vincūlūm, pl.

## ACCUSATIVE AFTER ADVERBS AND INTERJECTIONS.

§ 238, 1, (b.) The adverbs *pridie* and *postridie* are often followed by the accusative.

2. In exclamations, the noun or pronoun, which marks the *object of the feeling*, is put in the accusative either with or without the interjections *O! ah! heu! eheu! ecce! en! hem! pro! or vœ!*

1. (b.) Acusius reported that his son Quintus had gone to Cæsar on the 29th of May; (and) that Philotimus the Rhodian had arrived the day before that day.

Acusius nuntio<sup>a</sup>, Quintus filius ad Cæsar proficiscor<sup>b</sup> quartus<sup>c</sup> calendæ Junius; Philotimus Rhodius *pridie is dies* venio.

Augustus used to commence no journey on the day after the fair.

Augustus *postridie nundinæ* nusquam proficiscor<sup>d</sup>.

2. O mighty power of error!

*O vis* magnus<sup>e</sup> error!

O glorious day, when I shall go to that divine assembly and company of minds!

*O præclârus dies* quum ad ille divinus animus consilium cœtusque proficiscor<sup>f</sup>!

Ah me miserable! why am I compelled to blame the senate, which I have always praised?

*Heu ego* miser! cur senātus cogo, qui laudo semper, reprehendo?

<sup>a</sup> *imp.* <sup>b</sup> § 272. <sup>c</sup> § 326, 2, (3.). <sup>d</sup> § 145, II. 1. <sup>e</sup> *sup.* <sup>f</sup> § 263, 5.

*English to be turned into Latin.*

On the night of the *day before*<sup>a</sup> the feast of Minerva<sup>b</sup>, a fire broke out<sup>c</sup> around the forum. There will be<sup>d</sup> a hunt on the *day after the games* of Apollo<sup>e</sup>. O senseless<sup>f</sup> (that) thou (art) if thou fearest death<sup>g</sup> when it thunders! O excellent<sup>h</sup> guardian<sup>i</sup> of the sheep, a *wolf*! O wretched<sup>j</sup> and unhappy that day in which<sup>k</sup> Sulla was appointed<sup>l</sup> consul. O your delightful<sup>m</sup> letters! O mad<sup>n</sup> and miserable man!

<sup>a</sup> *lit. which was the day before.* <sup>b</sup> a feast of Minerva, Quinquātrus  
<sup>c</sup> orior. <sup>d</sup> futurus sum. <sup>e</sup> of Apollo, Apollināris. <sup>f</sup> demens. <sup>g</sup> *lit*  
if then thou fearest, &c. <sup>h</sup> præclârus. <sup>i</sup> custos. <sup>j</sup> miser <sup>k</sup> § 253  
<sup>l</sup> renuntio <sup>m</sup> suavis. <sup>n</sup> amens.



## SUBJECT-ACCUSATIVE.

§ 239. The subject of the infinitive mode is put in the accusative.

I desired that you should understand this.

We think that you can very easily explain that.

You know, Piso, that I think the same (thing.)

It is evident, that man consists of body and mind.

It is innate to all, and as it were engraven on the mind, that there are gods.

I deem it not improper, that I should write to you what I think upon that affair.

Do you think that such excellent men did such things without reason?

Let us remember, that justice should be observed even towards the lowest (persons.)

I am very glad that you have got safe to Epirus.

It is, as it seems to me, highly decorous, that the houses of illustrious men should be open to illustrious guests.

I think that these four things should be (found) in an accomplished general; a knowledge of the art of war, courage, authority, and good fortune.

R. 2. I should feel ashamed to say that I do not understand, if you yourself understood.

*Volo tu hic intelligo.*

*Censeo tu facîle is explâno possum.*

*Scio, Piso, ego sentio iste idem.*

*Perspicuus<sup>a</sup> sum<sup>b</sup> homo e corpus animusque consto.*

*Omnis innâtus<sup>a</sup> sum<sup>b</sup>, et in ânimus quasi insculptus<sup>a</sup>; sum deus.*

*Non puto sum aliênus, ego ad tu, quis de is res sentio<sup>c</sup>, scribo.*

*Tu tam egregius vir censeo tantus res gero sine causa?*

*Memîni<sup>d</sup> etiam adversûs infêrus justitia servo.*

*Tu in Epîrus salvus venio vehementer gaudeo.*

*Sum<sup>b</sup>, ut ego videor, valde decôrus<sup>a</sup>, pateo domus homo illustris illustris hospes.*

*Ego existîmo, in supêrus<sup>e</sup> imperâtor quatuor hic res insum oportet; scientia<sup>f</sup> res militâris, virtus, auctoritas, felicitas.*

*Pudet<sup>g</sup> ego dico non intelligo, si tu ipse intelligo<sup>h</sup>*

I hear that you are about to Dico<sup>h</sup> tu audio, quæ-  
say, that you have been his ques- tor ille *sum*.  
tor.

<sup>a</sup> § 205, R. 8. <sup>b</sup> § 269. <sup>c</sup> § 265. <sup>d</sup> §§ 260, R. 6, & 183, 3, N. 3.  
<sup>e</sup> *sup.* <sup>f</sup> 204, R. 10. <sup>g</sup> § 261, 1. <sup>h</sup> § 270, R. 3.

*English to be turned into Latin.*

It is evident<sup>a</sup> that laws were devised<sup>b</sup> for<sup>c</sup> the safety of the citizens. It follows<sup>d</sup>, therefore, that the law is to be reckoned<sup>e</sup> among<sup>f</sup> the best things. Law is the distinction between what is just and what is unjust<sup>g</sup>; and I think<sup>h</sup> that no<sup>i</sup> other<sup>j</sup> ought to be accounted<sup>k</sup> a law<sup>l</sup>. Let the citizens<sup>m</sup> be persuaded<sup>n</sup> of this<sup>o</sup>, that the gods are the rulers<sup>p</sup> and directors<sup>q</sup> of all things, and that those (things) which are done<sup>r</sup> are done by their power<sup>s</sup> and authority<sup>t</sup>, and that the same deserve<sup>u</sup> well<sup>v</sup> of<sup>w</sup> the human race.

<sup>a</sup> *it is evident*, constat. <sup>b</sup> invenio. <sup>c</sup> ad. <sup>d</sup> *it follows*, necesse est. <sup>e</sup> habeo. <sup>f</sup> in. <sup>g</sup> *lit. the distinction of (things) just and unjust.* <sup>h</sup> puto. <sup>i</sup> and — no, nec. <sup>j</sup> alius. <sup>k</sup> habeo, § 274, R. 8, (*ad.*) <sup>l</sup> *lit. any law.* <sup>m</sup> dat. § 223, R. 2. <sup>n</sup> *perf. pass.* § 260, R. 6, 2d paragraph <sup>o</sup> *nom.* <sup>p</sup> dominus. <sup>q</sup> moderātor. <sup>r</sup> gero, § 265. <sup>s</sup> ditio. <sup>t</sup> numen <sup>u</sup> mereor. <sup>v</sup> optimè. <sup>w</sup> de.

VOCATIVE.

§ 240. The vocative is used, either with or without an interjection, in addressing a person or thing.

You, Hannibal, know (how) to conquer; (but) you know not how to make use of victory.

Vinco scio, *Hannibal*;  
victoria utor<sup>a</sup> nescio.

What more important affair, O holy Jupiter! ever occurred, not in this city only, but in any country?

Qui res unquam, *pro sanctus Jupiter!* non modò in hic urbs, sed in omnis te<sup>a</sup> ra<sup>b</sup> gero<sup>c</sup> magnus?

Good gods, what is there long in the life of man!

O deus bonus, quis sum in homo vita diu!

The city, my (dear) Rufus,

Urbs, urbs, meus *Ru-*

stick to the city, and live in that light. *fus, colo, et in iste lux vivo.*

Cæsar, having fallen in disembarking from the ship, exclaimed, "I have you fast, O Africa." *Cæsar, prolapsus in egressus navis, "Teneo tu," inquam, "Africa."*

Some fraud is concealed; trust not the horse, O Trojans. *Aliquis lateo error; equus ne credo, Teucri.*

Whither do you hasten, resolved to die? *Quò moritûrus<sup>d</sup> ruo?*

<sup>a</sup> § 229, R. 5. *pl. pass.* <sup>d</sup> § 274, R. 6, (a.)

*English to be turned into Latin.*

*Ah<sup>a</sup>, ancient house, by how different<sup>b</sup> a master<sup>c</sup> art thou (now) governed! O (ye) immortal gods! men do not know<sup>d</sup> what<sup>e</sup> a revenue frugality<sup>f</sup> is<sup>g</sup>. When Alexander the Great stood<sup>h</sup> by the tomb of Achilles, at<sup>i</sup> Sigæum, he said, O fortunate youth, who found<sup>j</sup> a Homer (to be) the herald of thy virtue! O philosophy, (thou) guide of life, (thou) searcher<sup>k</sup> after virtue, (thou) banisher<sup>l</sup> of vices! what would<sup>m</sup> the life of man have been<sup>n</sup> without thee? O night! who hadst almost brought eternal darkness over<sup>o</sup> this city<sup>p</sup>. O<sup>q</sup> (ye) immortal gods! guardians<sup>r</sup> and preservers<sup>s</sup> of this city, what wickedness<sup>t</sup> have ye seen! Go, go, my goats<sup>u</sup>, once<sup>v</sup> a happy flock! Tell me, Damætas, whose flock (is this?) Begin, Damætas<sup>w</sup>; (and) do you, Menalcas<sup>x</sup>, follow in (your) turn<sup>y</sup>. In what condition<sup>z</sup> is the state<sup>aa</sup>, (O) Panthus<sup>aa</sup>?*

<sup>a</sup> O. <sup>b</sup> dispar. <sup>c</sup> dominus. <sup>d</sup> intelligo. <sup>e</sup> quàm magnus. <sup>f</sup> parsimonia. <sup>g</sup> § 265. <sup>h</sup> adsto, *plup.* § 263, 5, & § 233, (3,) Remark 2. <sup>i</sup> in. <sup>j</sup> § 264, 8, (1.) <sup>k</sup> indigatrix. <sup>l</sup> expultrix. <sup>m</sup> possum. <sup>n</sup> pres. <sup>o</sup> to bring over, afféro. <sup>p</sup> § 224. <sup>q</sup> pro. <sup>r</sup> custos. <sup>s</sup> conservator. <sup>t</sup> scelus, *pl.* <sup>u</sup> capella. <sup>v</sup> quondam. <sup>w</sup> § 44. <sup>x</sup> in turn, deinde. <sup>y</sup> locus. <sup>z</sup> res summa. <sup>aa</sup> § 54, 1.

ABLATIVE AFTER PREPOSITIONS.

§ 241. Eleven prepositions are followed by the ablative.

It was noticed that Pompey's line had advanced farther than usual from the fortification. *Animadverto<sup>a</sup> longè<sup>b</sup> a vallum acies Pompeius progredior.*

The year was quiet, in respect to foreign wars.

But for you, I could not live to-day till sunset.

The destitute traveller will sing in presence of the robber.

Nothing is more discreditable than to engage in hostilities with him with whom you have lived on friendly terms.

The pretor rose from his seat, and departed.

We have wrested the sword from the hands of Catiline.

Circe was born of Perseis, the daughter of Oceanus.

I depart from life as it were from an inn, not as from home.

Manlius paid the creditor (his) claim in the presence of the people.

Hercules passed the river Tiber by swimming, driving the herd before him.

It is proper to contend for the laws, for liberty, (and) for one's country.

A great and memorable deed is not performed without danger.

The water of the river Trebia, having been swollen by a shower in the night, was as high as (their) breasts.

*Ab* externus bellum quietus annus sum.

*Absque* tu sum<sup>c</sup>, hodie nunquam ad sol occāsus vivo.

Canto vacuus coram latro viātor.

Nihil est turpis, quā cum is bellum gero, quicum<sup>d</sup> familiariter vivo<sup>e</sup>.

Prætor de sella surrigo atque abeo.

Catilina ferrum de manus extorqueo.

Circe sum e *Persēis*, Oceānus filia, natus.

*Ex* vita discēdo tanquam ex hospitium, non tanquam ex domus.

Manlius res creditor palam populus solvo.

Hercules Tibēris fluvius, præ sui armentum agens, no<sup>f</sup> trajicio.

Convēnit dimico pro lex, pro libertas, pro patria.

Non facio sine periculum facinus magnus et memorabilis.

Aqua Trebia flumen sum pectus tenus, auctus nocturnus imber.

<sup>a</sup> *impers.*    <sup>b</sup> § 256, R. 9.    <sup>c</sup> *lit. were it without you*, § 261, 1  
<sup>d</sup> § 136, R. 1.    <sup>e</sup> § 266, 1.    <sup>f</sup> § 275, III. R. 4.

*English to be turned into Latin.*

The deserters<sup>a</sup> were compelled to fight *with those* to whom they had deserted<sup>b</sup>, and to stand *by*<sup>c</sup> those whom they had

left. How fortunate I am in other respects<sup>a</sup>, *were it not for<sup>e</sup> this one<sup>f</sup> (thing!)* Titus had wept profusely<sup>g</sup> *in presence of the people*. We departed<sup>h</sup> *from<sup>i</sup> the forum* when it was now growing towards evening<sup>j</sup>. The Belgæ, *upon (their) way<sup>k</sup>*, began to assault a town of the Remi. *To my face<sup>l</sup>* they often safely speak evil<sup>m</sup> *of me*. *For<sup>n</sup> joy*, I know not where I am<sup>o</sup>. Cæsar stationed the legions *before<sup>p</sup> the camp*. Q. Pompey, *without any recommendation<sup>q</sup>* of ancestors, obtained<sup>r</sup> the highest<sup>s</sup> honors. Antiöchus was directed to extend his dominion<sup>t</sup> *as far as<sup>u</sup> the Taurus*.

<sup>a</sup> perfuga. <sup>b</sup> transeo. <sup>c</sup> ab. <sup>d</sup> res, § 250. <sup>e</sup> *were it not for*, absque. <sup>f</sup> fem. <sup>g</sup> ubertim. <sup>h</sup> discêdo. <sup>i</sup> de. <sup>j</sup> *it grows towards evening*, advesperascit. <sup>k</sup> ex itinère. <sup>l</sup> *to my face*, me palam. <sup>m</sup> lit. evil (things). <sup>n</sup> præ. <sup>o</sup> § 265. <sup>p</sup> pro. <sup>q</sup> commendatio. <sup>r</sup> adipiscor. <sup>s</sup> summus. <sup>t</sup> *to extend one's dominion*, regno. <sup>u</sup> *as far as*, ænus.

#### ABLATIVE AFTER COMPOUND VERBS.

§ 242. Many verbs compounded with *ab*, *de*, *ex*, and *super*, are followed by an ablative depending upon the preposition.

The agents of Sulla being in search of Cæsar (to put him) to death, he, having changed his dress, escaped by night from the city.

Relieve the city from, perhaps, a groundless fear.

When Atticus had refrained from food two days, (his) disease began to abate.

The pretor was commanded to depart from the province.

The fox escaped from the well.

Friendship is excluded from no place.

I wish we could wipe away the tears from all these.

Conquiro minister<sup>a</sup>  
Sulla Cæsar ad nex, mu-  
to vestis<sup>a</sup> nox urbs elā-  
bor.

Exonëro vanus forsitan metus civitas.

Atticus quum biduum  
cibus sui<sup>b</sup> abstineo, levis<sup>c</sup>  
morbus sum cæpi.

Decêdo provincia prætor jubeo.

Vulpecula evādo puteus.

Amicitia nullus locus excludo.

Utinam hic omnis fletus abstergeo possum<sup>d</sup>.

I am absent both from (my) house and the forum.

As soon as Metellus had set foot out of doors, he excelled almost all his fellow-citizens in virtue, honor, and dignity.

R. 1. My porter kept no one from seeing me.

They say the soul exists, after it has quitted the body.

He will never keep his sacrilegious hands from me.

He ought to detest that suspicion.

The Ibises avert pestilence from Egypt, as they kill and consume the winged serpents.

The Lacedæmonians desisted from their long contention, and of their own accord yielded to Athens the supremacy of the sea.

*Et domus absum et forum.*

Metellus simul ac pes limen effero, omnis prope civis virtus, gloria, dignitas supero.

Nemo a congressus meus janitor meus absterrco

Aio animus maneo, et corpus cum excedo.

Nunquam a ego sacrilegus manus abstineo.

Ab iste suspicio abhorreo debeo.

Ibis avertō pestis ab Ægyptus, quum volūcer anguis interficio atque consūmo.

Lacedæmonius de diutinus contentio desisto, et suus spontis Atheniensis imperium maritimus principatus concedo.

<sup>a</sup> § 257. <sup>b</sup> § 229. <sup>c</sup> comp. <sup>d</sup> § 263, 1. <sup>e</sup> § 249, II.

### *English to be turned into Latin.*

The disgrace<sup>a</sup> of others<sup>b</sup> often deters<sup>c</sup> tender minds from faults. Timoleon, with wonderful<sup>d</sup> good fortune<sup>e</sup>, drove<sup>f</sup> Dionysius from every part<sup>g</sup> of Sicily. Let us return<sup>h</sup> to those who have departed<sup>i</sup> from life. The Dolopes were inhabiting Scyros, whom Cimon banished from the city and island. By my own grief, O Romans<sup>j</sup>, I warded off<sup>k</sup> from<sup>l</sup> you and your children devastation<sup>l</sup>, conflagration, (and) rapine<sup>m</sup>.

<sup>a</sup> opprobrium. <sup>b</sup> of others, alienus. <sup>c</sup> absterreo. <sup>d</sup> incredibilis  
<sup>e</sup> good fortune, felicitas. <sup>f</sup> depello. <sup>g</sup> every part, omnis. <sup>h</sup> § 260  
 R. 6 <sup>i</sup> excedo <sup>j</sup> Quiris. <sup>k</sup> a, R. 1. <sup>l</sup> vastitas. <sup>m</sup> pl.

## ABLATIVE AFTER OPUS AND USUS.

§ 243. *Opus* and *usus*, signifying *need*, usually take the ablative of the thing needed.

There is need of magistrates, without whose prudence and diligence the city cannot exist.

When the testimony of facts is at hand, what need is there of words?

The body, that it may be strong, has need of much food, much drink, much oil, lastly, of much labor.

It was decreed that Octavius should go to Rome, and should take back the ships which the consul did not need.

Is there need of any man's tormenting himself?

There is no occasion for a long speech.

The next (thing) is, that we should inquire whether there was any occasion for a fleet or not.

What occasion have you for our assistance?

What occasion was there for a letter?

I am now in want of your advice, your affection, and your fidelity.

There is no occasion for reason or argument, (to show) why pleasure should be sought for and pain avoided.

R. 1, (a.) There is need of haste.

There was no cause why there should be need of haste

*Magistrātus opus* sum, sine qui prudentia ac diligentia sum civitas non possum.

Ubi res testimonium<sup>a</sup> adsum, qui *opus* sum *verbum*?

Corpus<sup>b</sup>, ut valeo, multus *cibus*, multus *potio*, *opus* sum, multus *oleum*, longus denique *opēra*.

Decerno Octavius Roma decēdo<sup>c</sup>, reducōque navis, qui consul<sup>b</sup> *usus* non sum<sup>d</sup>.

An quisquam<sup>b</sup> sum *usus* homo sui ut *crucio*?

*Oratio* longus nil<sup>e</sup> *opus* sum.

Propior sum, ut, *opus* sum<sup>f</sup> *classis* necne, quæro.

Quis tu *opēra* noster *opus* sum?

Quis *opus* sum *litēra*?

Nunc ego et *consilium* *opus* sum tuus, et *amor*, et *fides*.

Non *opus* sum *ratio*, neque *disputatio*, quam-ōbrem voluptas expēto<sup>g</sup>, fugio<sup>g</sup> dolor.

*Maturātus opus* sum.

Sum nihil, cur *prope-rātus opus* sum<sup>h</sup>.

R. 2. What do you need in order to be good? To be willing.

Atticus gave all things from his own property which his friends needed.

Verres said that many (things) were necessary for himself, many for his dogs which he had about him

Qui tu<sup>b</sup> opus sum ut sum bonus? Volo.

Qui amicus suus opus sum, Atticus omnis ex suis res familiaris do.

Multus sui opus sum<sup>i</sup> aio<sup>j</sup> Verres, multus canis suus, qui circa sui habeo<sup>d</sup>.

<sup>a</sup> pl. <sup>b</sup> § 226. <sup>c</sup> § 262, R. 4. <sup>d</sup> § 266, 1. <sup>e</sup> § 234, II. <sup>f</sup> § 265, R. 2. <sup>g</sup> § 274, R. 8, (a.) & § 265. <sup>h</sup> § 264, 7, Note 3, <sup>i</sup> § 272. <sup>j</sup> imp.

### *English to be turned into Latin.*

We need your *authority* and *advice*<sup>a</sup>. The Athenians sent Philipides to Lacedæmon to make known<sup>b</sup> of how speedy<sup>c</sup> assistance (they) stood<sup>d</sup> in need. Nothing in civil dissensions<sup>e</sup> is safer than despatch<sup>f</sup>, when there is more<sup>g</sup> need of acting<sup>h</sup> than of deliberating<sup>i</sup>. Xenomènes has promised<sup>j</sup> every (thing) which would be necessary<sup>k</sup> for you.

<sup>a</sup> consilium. <sup>b</sup> nuncio, § 264, 5. <sup>c</sup> celer. <sup>d</sup> sum, § 266, 1; *lit. there was need.* <sup>e</sup> discordia. <sup>f</sup> festinatio. <sup>g</sup> more — *than*, magis — quam. <sup>h</sup> R. 1, (a.) <sup>i</sup> consulo, R. 1, (a.) <sup>j</sup> polliceor. <sup>k</sup> R. 2.

### ABLATIVE AFTER DIGNUS, &c.

§ 244. *Dignus, indignus, contentus, præditus, and cretus*, are followed by the ablative of the object.

(Those) who are endued with virtue, are alone rich.

(He) who is content with his own is truly the richest.

C. Lælius, when a certain ill-born fellow said to him that he was unworthy of his ancestors, replied, "But, by Hercules, thou art not unworthy of thine."

Qui virtus præditus sum, solus sum dives.

Qui suus<sup>a</sup> contentus sum is verè dives sum.

C. Lælius, cùm is quidam malus genus<sup>b</sup> natus dico indignus sum suis majores, "At, Hercule," inquam, "tu tuus haud indignus."

Every one ought to be content

Qui quisque<sup>c</sup> tempus<sup>d</sup>



with that time which is given him to live.

Epicurus affirms that the gods are furnished with human limbs.

Philosophy is content with few judges.

Epicurus said that natural riches were easily procured, because nature was content with little.

I see nothing in this Sulla deserving hatred, many (things) worthy of compassion.

I think these things shameful and unworthy of me.

Pompey is a wise man, and endued with a certain lofty mind.

Relying on your fidelity and wisdom, I have taken up a greater burden than I feel myself able to support.

ad vivo<sup>e</sup> do is<sup>f</sup>, *contentus sum debeo*.

Epicūrus confirmo, deus *membrum* humanus sum *præditus*.

Sum philosophia paucis *contentus iudex*.

Epicūrus naturalis divitiæ dico parabilis sum, quòd *parvus* sum *natura contentus*.

Nihil video in hic Sulla *odium dignus*, *miseri-cordia dignus* multus.

Turpis hic et ego *indignus* puto.

Pompeius sum homo sapiens, et altus quidam *mens præditus*.

*Fides sapientiæ*que vester *fretus*, multus onus<sup>d</sup> sustollo, quàm fero ego possum intelligo.

<sup>a</sup> pl. <sup>b</sup> § 246. <sup>c</sup> § 223. <sup>d</sup> § 212, R. 3. <sup>e</sup> § 275, III. R. 3. <sup>f</sup> § 206, (3.) (a.)

*English to be turned into Latin.*

It is *unworthy of God* to do any thing<sup>a</sup> in vain, and without a motive<sup>b</sup>. The virtue of excellent men is *worthy of imitation*, not of *envy*. I think<sup>c</sup> that he<sup>d</sup>, who has no sense of shame<sup>e</sup>, is *worthy*, not only of *blame*<sup>f</sup>, but of *punishment*. *Relying on*<sup>g</sup> your *intelligence*, I say<sup>h</sup> less<sup>i</sup> than the cause requires<sup>j</sup>. Most (persons,) *trusting to*<sup>k</sup> their *talent*, think and speak at once<sup>k</sup>; but certainly the same (persons) would speak considerably<sup>l</sup> better, if they would take one<sup>m</sup> time for<sup>n</sup> thinking<sup>o</sup> and another<sup>m</sup> for speaking.

<sup>a</sup> quis, § 137, 1, R. (1.) <sup>b</sup> causa. <sup>c</sup> puto. <sup>d</sup> § 206, (3.) (a.) <sup>e</sup> who has no sense of shame, quem non pudet. <sup>f</sup> reprehensio. <sup>g</sup> fretus. <sup>h</sup> dissēro. <sup>i</sup> breviter. <sup>j</sup> desidēro. <sup>k</sup> simul <sup>l</sup> aliquanto. <sup>m</sup> § 207, R. 32. <sup>n</sup> ad. <sup>o</sup> § 276, III. R. 3.

## ABLATIVE AFTER UTOR, &amp;c.

§ 245, I. *Utor, fruor, fungor, potior, vescor*, and their compounds, are followed by the ablative.

Augustus rarely<sup>a</sup> used any other than a home-made garment, made by his wife, and sister, and daughter, and granddaughters.

Tiberius enjoyed excellent health, although, from the thirtieth year of his age, he managed it at his own pleasure, without aid or advice of physicians.

Hannibal, having possessed himself of the ring of Marcellus, along with his body, sent letters to Salapia, drawn up in his name.

There is a certain race of men who are called Helots, of whom a great multitude till the fields of the Lacedæmonians, and discharge the duty of slaves.

I will use another word hereafter, if I shall find a better.

That is every one's own, which every one enjoys and uses.

Use the good while it is present; seek not for it when it is absent.

No one has lived too short a time, who has discharged the perfect duties of perfect virtue.

When we call corn Ceres, and wine Bacchus, we use a familiar kind of speech; but do you think any one so mad as to believe that

*Vestis non temere aliis quam domesticus utor* Augustus, ab uxor, et soror, et filia, et neptis confectus.

Tiberius *valētudo* prosper<sup>b</sup> *utor*, quamvis a tricesimus ætas annus arbitratus<sup>c</sup> suus<sup>o</sup> is rego<sup>d</sup>, sine adjumentum consiliumve medicus.

*Annulus* Marcellus simul cum corpus Hannibal *potitus*, Salapia<sup>e</sup> literæ mitto is nomen compositus.

Sum genus quidam homo, qui<sup>f</sup> Helotæ<sup>p</sup> voco, qui ingens multitudo ager Lacedæmonius colo, servusque *munus fungor*.

*Verbum utor* post<sup>t</sup> aliis, si invenio<sup>g</sup> bonus.

Is sum quisque<sup>h</sup> proprius, qui quisque *fruor* atque *utor*.

*Bonum utor*<sup>i</sup>, dum adsum<sup>j</sup>; cum absum<sup>k</sup>, ne requiro<sup>i</sup>.

Nemo parum diu vivo, qui virtus perfectus perfectus *fungor munus*.

Cum frux Ceres, vinum Liber dico, *genus* ego quidem sermo *utor* usitatus; sed ecquis tam

that is a god which he feeds up- amens sum puto<sup>l</sup>, qui ille  
on ? qui vescor<sup>m</sup>, deus credo<sup>r</sup>  
sum ?

<sup>a</sup> lit. not without special cause. <sup>b</sup> sup. <sup>c</sup> § 249, II. <sup>d</sup> § 263, 2  
<sup>e</sup> § 237. <sup>f</sup> neut. sing. § 206, (10.) <sup>g</sup> § 211, Remark 3, (b.) <sup>h</sup> § 210  
R. 2. <sup>i</sup> § 145, VI. <sup>j</sup> § 222, R. 2, (a.) <sup>k</sup> § 260, R. 6. <sup>l</sup> § 260  
<sup>m</sup> § 263, 5. <sup>n</sup> § 260, R. 5. <sup>o</sup> § 266, 1. <sup>p</sup> § 264, 1.

Nature leads<sup>a</sup> (us) to favor<sup>b</sup> those<sup>c</sup> who are entering up  
on<sup>d</sup> the same dangers<sup>e</sup> which we have gone through<sup>f</sup>. The  
wise (man) both remembers past<sup>g</sup> (things) with gratitude<sup>h</sup>  
and so enjoys<sup>i</sup> present (things,) as to perceive<sup>j</sup> how great<sup>k</sup>  
and how pleasant<sup>l</sup> they are<sup>m</sup>. We see that the blessings<sup>n</sup>  
which we possess<sup>o</sup>, the light which we enjoy<sup>p</sup>, and the breath  
which we draw<sup>q</sup>, are given and imparted to us by God<sup>r</sup>.

<sup>a</sup> fero. <sup>l</sup> § 273, 2. <sup>c</sup> § 223, R. 2. <sup>d</sup> to enter upon, ingredior  
§ 266, 1. <sup>e</sup> acc. <sup>f</sup> perfungor. <sup>g</sup> præteritus. <sup>h</sup> lit. gratefully. <sup>i</sup> po  
tior. <sup>j</sup> § 262. <sup>k</sup> quantus. <sup>l</sup> jucundus. <sup>m</sup> § 266, 1. <sup>n</sup> commo  
dum. <sup>o</sup> utor. <sup>p</sup> fruor. <sup>q</sup> duco. <sup>r</sup> § 248, I.

§ 245, II., 1. *Nitor, innitor, fido, and confido*, may  
be followed by the ablative without a preposition  
— See also Nos. 2, 3, 4, & 5, under this rule.

Every species of vine naturally  
delights in warmth, rather than in  
cold.

Rejoice in this so distinguished  
good fortune of yours.

The Helvetii gloried insolently  
in their victory.

Here first Cyllenius, poised on  
equal wings, alighted.

Their new kingdom depended  
upon fraternal harmony.

You shall not escape, though  
you trust to the aid of a horse.

Scipio was trusting to his alli-  
ance by marriage with Pompey.

Omnis vitis genus nat-  
uraliter lætor tepor po-  
tius quàm frigus.

Gaudeo tuus iste tam  
excellens bonum.

Helvetii suus victoria  
insolenter glorior.

Hic primum par nitor  
Cyllenius ala consto.

Regnum is novus fra-  
ternus sto concordia.

Haud effugio, quamvis  
ops fido equinus.

Scipio affinitas Pom-  
peius confido.

What joy has been exchanged  
for what sorrow!

Then we construct couches on  
the winding shore, and feast upon  
the rich food.

The pleasantness of the house  
arose not from (its) structure, but  
from the forest.

Some nations live on fish and  
the eggs of birds.

No one can rely upon the vigor  
of (his) body, or the stability of  
(his) fortune.

The prosperity of all of us, who  
engage in public affairs, depends  
not upon truth alone, but also upon  
report.

I am wont to take pleasure in  
nothing so much as in the con-  
sciousness of my attentions.

R. 2. We properly glory in  
virtue. § 247, 1, (2.)

The safety of the state depend-  
ed upon the life of Pompey.

I am in great fear, but in-  
dulge good hopes.

In every part of Gaul, of those  
men who are of some rank and  
estimation, there are two classes;  
the one is that of the Druids, the  
other that of the knights.

In the same rank was Sex.  
Ælius.

Qui gaudium qui mæ-  
ror muto!

Tum litus curvus ex-  
truo torus, et daps epulor  
opimus.

Domus amœnitas non  
œdificium, sed silva con-  
sto.

Quidam natio pisci:  
atque ovum avis vivo.

Nemo possum aut cor-  
pus firmitas, aut fortuna  
stabilitas confido.

Salus omnis ego, qui  
ad res publica accedo  
non veritas solum, sed  
etiam fama nitor.

Nullus res tam lætor  
soleo, quàm meus offici-  
um conscientia.

In virtus rectè glori-  
or.

Pompeius in vita nitor  
salus civitas.

Magnus timor sum, sed  
bene spero.

In omnis Gallia is ho-  
mo, qui aliquis sum nu-  
mèrus atque honor, genus  
sum duò; alter sum Dru-  
ides, alter eques.

Numèrus idem sum,  
Sex. Ælius.

*English to be turned into Latin.*

All (kinds of) corn *delight*<sup>a</sup> most of all<sup>b</sup> in open *fields*,  
and (such as are) inclined<sup>c</sup> towards<sup>d</sup> the sun. When we are  
freed<sup>e</sup> from pain, we *rejoice*<sup>f</sup> in the very *release*<sup>g</sup> and *exemp-*  
*tion*<sup>h</sup> from all uneasiness<sup>i</sup>; but all that<sup>j</sup> in which we *delight*<sup>j</sup>  
is a pleasure. May there be no grove<sup>k</sup> in which Apollo may  
*glory*<sup>l</sup> more. The youth is *leaning upon*<sup>m</sup> a headless<sup>n</sup> spear

All were desirous<sup>o</sup> that Cæsar *should abide<sup>p</sup> by the terms<sup>o</sup>* which he had proposed<sup>r</sup>. The Phœnicians, (when) upon the deep, *trust<sup>s</sup> to the Cynosure* (as) their nocturnal *guide*. The Venēti *trusted<sup>i</sup> much in the nature* of the place. Many *minglē* the fodder<sup>u</sup> with much salt. They ever delight<sup>v</sup> to collect<sup>w</sup> fresh spoils<sup>x</sup>, and *to live by plunder<sup>y</sup>*. Oratory<sup>z</sup> *deprinds<sup>aa</sup> upon action*, not *upon imitation*. Men *accustomed<sup>bb</sup> to constant<sup>cc</sup> and daily labor*, when by reason<sup>dd</sup> of the weather<sup>ee</sup> they are kept<sup>ff</sup> from work<sup>gg</sup>, resort<sup>hh</sup> to the ball, to the tali, or to dice.

<sup>a</sup> lætor, § 247, 1, (2.) <sup>b</sup> most of all, maxīmè. <sup>c</sup> reclivis. <sup>d</sup> ad. <sup>e</sup> privo. <sup>f</sup> gaudeo, § 247, 1, (2.) <sup>g</sup> liberatio. <sup>h</sup> vacuitas. <sup>i</sup> molestia. <sup>j</sup> is. <sup>k</sup> lucus. <sup>l</sup> jacto. <sup>m</sup> nitor. <sup>n</sup> purus. <sup>o</sup> cupio. <sup>p</sup> sto. <sup>q</sup> conditio. <sup>r</sup> fero, § 266, 3. <sup>s</sup> fido. <sup>t</sup> confido. <sup>u</sup> pabulum. <sup>v</sup> juvat. *lit. it delights (them.)* <sup>w</sup> convecto. <sup>x</sup> præda. <sup>y</sup> raptum. <sup>z</sup> oratio. <sup>aa</sup> consto. <sup>bb</sup> assuesco. <sup>cc</sup> assiduus. <sup>dd</sup> causa. <sup>ee</sup> tempestas. <sup>ff</sup> prohibeo. <sup>gg</sup> § 252. <sup>hh</sup> to resort, me conféro.

#### ABLATIVE OF THE SOURCE.

§ 246. Perfect participles denoting *origin* are often followed by the ablative of the *source*, without a preposition.

O thou, descended from Saturn, the care of great Cæsar is committed to thee by the fates.

Lucius Catiline, descended from a noble family, was of a wicked and depraved disposition.

We exhort him to say from what race (he is) sprung.

O Mæcenas, sprung from royal ancestors.

Archias was of noble birth.

Tasgetius was of very illustrious birth.

Litavicus and his brothers were young men born of a very high family.

*Ortus Saturnus*, cura magnus Cæsar fatum doctus.

Lucius Catilīna, nobilis *genus natus*, sum ingenium<sup>b</sup> malus pravusque.

Hortor fari quis sanguis cretus.

Mæcēnas, atāvus editus rex<sup>c</sup>.

Archias natus sum locus nobilis.

Sum supērus locus natus Tasgetius.

Litavicus atque is frater sum amplus familia natus adolescens.

Your will can retain unharmed, in the state, a man of noble birth, of the greatest talents, (and) of the most exalted virtue, (who is,) moreover, most obliging and grateful.

There was a certain Myscelos, descended from the Argive Alemónis.

The low birth of Servius Tullius did not restrain (him,) though sprung from a mother (who was) a slave.

He is descended from free parents.

R. 1. A Trojan Cæsar shall spring from an illustrious race, who shall limit his empire by the ocean, his fame by the stars.

R. 2. Cæsar ascertained that most of the Belgæ were sprung from the Germans.

Nutus tuus possum homo, sup̄erus *locus natus*, sup̄erus ingenium, sup̄erus virtus, officiōsus præterea, et gratus, incolūmis in civitas retineo.

Sum Argolicus *generātus Alemōnis* quidam Myscelos.

Servius Tullius obscuritas non inhihero, quamvis *mater serva creātus*.

Liber *parens* sum *oriundus*.

*Nascor* pulcher Trojānus *orīgo* Cæsar, imperium Oceānus, fama qui termino aster.

Cæsar reperio, plerique Belgæ *orior ab Germanus*.

<sup>a</sup> perf.    <sup>b</sup> abl. § 211, R. 6.    <sup>c</sup> § 204.

### *English to be turned into Latin.*

Publius Africānus caused it to be believed<sup>a</sup>, that he was not *sprung*<sup>b</sup> from the human *race*<sup>c</sup>, but from a divine *stock*. You see me, a consul, *sprung*<sup>d</sup> from an equestrian *family*<sup>e</sup>. The Sabine maids of honorable<sup>f</sup> *families*<sup>e</sup> came to Rome<sup>g</sup> on account<sup>h</sup> of the games. What kind of person<sup>i</sup> does the *grandson*<sup>j</sup> of *Tantālus* and *son*<sup>k</sup> of *Pelops* seem to you (to be?) We understand<sup>l</sup> that Latinus was the *son*<sup>m</sup> of *Faunus* and of the Laurentian *nymph Marīca*. Ancus Martius was the grandson of Numa Pompilius *by a daughter*<sup>n</sup>. Mercury was the *son*<sup>k</sup> of *Jupiter* and *Maia*.

<sup>a</sup> to cause to be believed, fidem facio.    <sup>b</sup> satus.    <sup>c</sup> sanguis.    <sup>d</sup> ortus.  
<sup>e</sup> locus.    <sup>f</sup> honestus.    <sup>g</sup> § 237.    <sup>h</sup> causa.    <sup>i</sup> what kind of person,  
qualis    <sup>j</sup> prognātus.    <sup>k</sup> natus.    <sup>l</sup> accipio    <sup>m</sup> genitus    <sup>n</sup> by  
daughter, filia ortus.

ABLATIVE OF CAUSE, &c.

§ 247. Nouns denoting the *cause, manner, means,* and *instrument*, after adjectives and verbs, are put in the ablative without a preposition.

Morals have been corrupted by the admiration of wealth.

Every one is most attracted by his own pursuit.

Some are moved by grief, others by passion.

I agree with those who think that all these things are regulated by nature.

He who fears that which cannot be avoided, can by no means live with a quiet mind.

It cannot be told how much I was delighted with your yesterday's discourse.

Some amusement is allowed to youth by the consent of all.

All Italy has been inflamed with the love of liberty.

He offended no one in deed, word, or look.

The Roman people expressed their pleasure by a very great shouting.

I wondered that you had written to me with your own hand.

I perceive that you are rejoiced at my moderation and forbearance.

We are inclined by nature to love mankind.

All men are captivated by pleasure.

Mos corrumpo *admiratione* divitiarum.

Suus quisque *studium* maximè duco.

Alius *dolor* moveo, alius *cupiditas*.

Assentior is qui hic omnis rege *natūra* puto.

Qui is, qui vito non possum, metuo, is vivo *animus* quietus nullus *modus* possum.

Dico non possum, quàm hesternus *disputatio* tuus delector<sup>a</sup>.

Do *concessus* omnis aliquis ludus adolescentia.

Totus Italia *desiderium* libertas exardeo.

Nemo *res, verbum, virtus* offendo.

Magnus *clamor* suus populus Romanus significo voluntas.

Admiror, quòd ad ego tuus *manus* scribo<sup>b</sup>.

Lætor tu noster *moderatio et continentia* video.

*Natūra* propensus sum diligō<sup>c</sup> homo.

*Voluptas* capio omnis

We judge of the uneasiness and pain of the body by the mind, but perceive not the disease of the mind by the body.

The wise (man) is accustomed to measure the use of money, not by (its) magnitude, but (its) rational employment.

The enemy having been conquered, the Roman king tore in pieces, by means of swift horses, Mettus Fuffetius, the violator of the treaty.

Both the robber and the cautious traveller are girded with a sword.

How many more men have been destroyed by the violence of men, by wars and seditions, than by every other calamity!

Neptune struck the earth with his trident.

We especially admire him who is not moved by money.

A saying of Cæsar's is preserved to the pilot alarmed by so great danger; "What dost thou fear? Thou art carrying Cæsar."

Thence they come to Sidon, a city famous for its antiquity and the renown of its founders.

Men, suffering by a severe disease, when they are made restless by heat and fever, if they drink cold water, seem at first to be relieved.

R. 1. I cannot write the rest by reason of my tears.

R. 2. Many on account of friendship had followed Cæsar from the city

Corpus gravitas<sup>d</sup> et dolor animus judic<sup>o</sup>, animus morbus corpus non sentio.

Sapiens soleo usus pecunia non magnitudo sed ratio metior.

Hostis vinco, rex Rōmānus ruptor fœdus Mettus Fuffetius pernix equus distrāho.

Et latro et cautus præcingo<sup>e</sup> ensis viātor.

Quantus<sup>f</sup> plus homo deleo impētus homo, bellum aut seditio, quā omnis reliquus calamitas!

Neptūnus tridens suos terra percutio.

Maximè admīror is, qui pecunia non moveo.

Exto ad trepidus tantus discrimen gubernātor vox Cæsar; "Quis timeo? Cæsar veho."

Inde Sidon<sup>e</sup> venio<sup>h</sup>, urbs vetustas famæque conditor inclŷtus.

Homo æger morbus gravis, quum æstus febrisque jacto, si aqua gelidus bibo<sup>i</sup>, primò relēvo videor.

Non præ lacrima possum reliquus<sup>j</sup> scribo.

Multus ex urbs amicitia causa Cæsar sequor



I desired this more on your account than my own.

*Vester magis hic causa volō, quā meus.*

2. The ediles divided to the people, with the greatest fidelity and acceptableness, a large quantity of corn, which P. Scipio had sent from Africa.

*Frumentum vis ingens, qui ex Afrīca P. Scipio mitto, ædīles, cum sup̄eris fides et gratia dividō.*

R. 4. Appius had given to Scaptius several squadrons of cavalry, by means of which he might coerce the Salaminians.

*Appius turma aliquot eques do Scaptius, per qui Salaminius coerceo.*

<sup>a</sup> § 265. <sup>b</sup> § 273, 5. <sup>c</sup> § 275, III. R. 3. <sup>d</sup> § 229. <sup>e</sup> *sing.* <sup>f</sup> § 256, R. 6, (a.) <sup>g</sup> § 80, I. <sup>h</sup> § 248, R. 1, (1,) & § 184, 2. <sup>i</sup> § 261, 2. <sup>j</sup> *pl.*

*English to be turned into Latin.*

Many diseases are cured<sup>a</sup> *by abstinence and rest*. Men were born *for the sake*<sup>b</sup> of men. Proud Rome herself is ruined<sup>c</sup> *by her own prosperity*<sup>d</sup>. Let us always worship<sup>e</sup> God *with a pure mind*. Many, being seduced<sup>f</sup> *by the hope* of greater riches<sup>d</sup>, have lost<sup>g</sup> what they possessed<sup>h</sup>. A discourse<sup>i</sup> ought<sup>j</sup> to be more embellished<sup>k</sup> *with thoughts*<sup>l</sup> than words. Pharos guides<sup>m</sup> the course of ships *by nightly fires* from (its) tower. Timanthes, when he wished<sup>n</sup> to express the size<sup>o</sup> of the sleeping Cyclops, painted satyrs near<sup>p</sup> (him,) measuring his thumb *with a thyrsus*. The Roman republic was established *by the genius*, not of one (man,) but of many. The king of the Parthians, terrified *by the renown* of Nero, sent his children (as) hostages<sup>q</sup> to Cæsar. No tree<sup>r</sup> can be planted<sup>s</sup> of such long duration *by the culture* of a husbandman<sup>t</sup> as *by the verse* of a poet. Athenagōras, who had dared to export corn in a famine, was beaten<sup>u</sup> *with rods*<sup>v</sup>. The expectation of a gladiatorial show<sup>w</sup> had increased<sup>x</sup> *by* (means of) rumor, and *by the talk*<sup>y</sup> of the competitors.

<sup>a</sup> curo. <sup>b</sup> causa. <sup>c</sup> frango. <sup>d</sup> bonum, *pl.* <sup>e</sup> venēror. <sup>f</sup> allicio  
<sup>g</sup> perdo. <sup>h</sup> *lit. present (riches)* <sup>i</sup> oratio. <sup>j</sup> debeo. <sup>k</sup> ornātus. <sup>l</sup> sententia.  
<sup>m</sup> rego. <sup>n</sup> cupio. <sup>o</sup> magnitudo. <sup>p</sup> juxta. <sup>q</sup> § 230, R. 2  
<sup>r</sup> stirps. <sup>s</sup> semīno. <sup>t</sup> *lit. so lasting a tree can be planted by the culture of no husbandman.* <sup>u</sup> cædo. <sup>v</sup> virga. <sup>w</sup> a gladiatorial show, munus  
<sup>x</sup> cresco. <sup>y</sup> *pl.*

On the death of Marcius<sup>a</sup>, L. Tarquinius was created king, *with all the votes* of the people. A camp servant<sup>b</sup> was once<sup>c</sup> found<sup>d</sup> near the bed-chamber<sup>e</sup> of Augustus, girt<sup>f</sup> *with a hunting-knife*<sup>g</sup>. Betis, looking at<sup>h</sup> Alexander not only *with an undaunted*<sup>i</sup>, but even with a haughty<sup>j</sup> countenance, uttered no word<sup>k</sup> in answer<sup>l</sup> to<sup>m</sup> his threats. Dionysius sent a ship adorned *with garlands*<sup>n</sup> to meet<sup>o</sup> Plato<sup>p</sup>; (and) himself, *in a chariot* of four white horses<sup>q</sup>, received<sup>r</sup> (him) on the shore when he landed<sup>s</sup>. I came *in a very heavy*<sup>t</sup> rain to Capua, the day before the nones<sup>u</sup>; the consuls had not yet arrived<sup>v</sup>, but were about to arrive. A good man retains, *with unfading*<sup>w</sup> memory, benefits received<sup>x</sup>; but (those) which he has himself conferred<sup>y</sup> he remembers, as long as<sup>z</sup> he who has received<sup>aa</sup> (them) is grateful.

<sup>a</sup> *lit. Marcius being dead*, § 257. <sup>b</sup> *a camp servant*, *lixa*. <sup>c</sup> *quondam*. <sup>d</sup> *deprehendo*. <sup>e</sup> *cubiculum*. <sup>f</sup> *cinctus*. <sup>g</sup> *culter venatōris*. <sup>h</sup> *to look at*, *intueor*. <sup>i</sup> *interritus*. <sup>j</sup> *contūmax*. <sup>k</sup> *vox*. <sup>l</sup> *to utter in answer*, *reddo*. <sup>m</sup> *ad*. <sup>n</sup> *adorned with garlands*, *vittatus*. <sup>o</sup> *obviā*. <sup>p</sup> § 228, 1. <sup>q</sup> *a chariot of four white horses*, *quadriga alba*. <sup>r</sup> *ex-cipio*. <sup>s</sup> *when he landed*, *egrediens*, § 274, 3. <sup>t</sup> *very heavy*, *maximus*. <sup>u</sup> § 326, 2, (3.). <sup>v</sup> *venio*. <sup>w</sup> *immortalis*. <sup>x</sup> *percipio*. <sup>y</sup> *tribuo*. <sup>z</sup> *as long as*, *tamdiu* — *quoad*. <sup>aa</sup> *accipio*.

The Roman commander walked<sup>a</sup> in the gymnasium, *in*<sup>b</sup> a cloak and slippers<sup>c</sup>, and gave (his) attention<sup>d</sup> to the palæstra. The Romans borrowed<sup>e</sup> (their) armor<sup>f</sup> and military weapons from the Samnites; the insignia of (their) magistrates principally<sup>g</sup> from the Tuscans; and executed<sup>h</sup> *with*<sup>i</sup> the greatest<sup>j</sup> zeal, at home<sup>k</sup>, what<sup>l</sup> appeared<sup>m</sup> useful<sup>n</sup> among<sup>o</sup> allies or enemies. When Isocrātes perceived<sup>p</sup> that orators were heard *with severe judgment*<sup>q</sup>, but<sup>r</sup> poets *with*<sup>i</sup> pleasure, he is said to have cultivated<sup>s</sup> a rhythm<sup>t</sup>, which we might use even in prose<sup>u</sup>. The Romans sent<sup>v</sup> ambassadors to<sup>w</sup> the consuls, to announce<sup>x</sup> (to them,) that they should collect<sup>y</sup> *with*<sup>i</sup> care the relics of the two armies. It has been established<sup>z</sup> by nature, that those (things,) which we have written *with*<sup>i</sup> labor, we think<sup>aa</sup> are also heard *with*<sup>i</sup> labor. Danaus first<sup>bb</sup> came from Egypt to Greece *by sea*<sup>cc</sup>. The Roman people placed statues in every quarter<sup>dd</sup> to Marius<sup>ee</sup>, and performed a supplication<sup>ff</sup> *with incense and wine*. Augustus used to play<sup>gg</sup> *at dice*<sup>hh</sup>, *marbles*<sup>ii</sup>, or *nuts*, with little<sup>jj</sup> boys, whom he collected<sup>kk</sup> from all quarters<sup>ll</sup>, especially<sup>mm</sup> Moors<sup>nn</sup> and Syrians.

<sup>a</sup> inambūlo. <sup>b</sup> cum. <sup>c</sup> crepīda. <sup>d</sup> opēra. <sup>e</sup> sumo. <sup>f</sup> arma  
<sup>g</sup> plerisque, *lit. most of the insignia.* <sup>h</sup> exsequor. <sup>i</sup> R. 3. <sup>j</sup> supērus.  
<sup>k</sup> § 221, R. 3. <sup>l</sup> and what, que annexed to the relative <sup>m</sup> videor  
<sup>n</sup> idoneus. <sup>o</sup> apud. <sup>p</sup> video. <sup>q</sup> severe judgment, severitas. <sup>r</sup> autem  
<sup>s</sup> § 279, 3, (c.) ad init. <sup>t</sup> sequor. <sup>u</sup> numērus, pl. <sup>v</sup> oratio. <sup>w</sup> § 145  
<sup>x</sup> I 3. <sup>y</sup> § 225, 4. <sup>z</sup> § 264, 5. <sup>aa</sup> § 273, 3, (a.) <sup>ab</sup> comparo, *impers. ; lit. it*  
<sup>ac</sup> has been so established. <sup>ad</sup> puto. <sup>ae</sup> § 205, R. 15. <sup>af</sup> by sea, nave.  
<sup>ag</sup> in every quarter, vicatim. <sup>ah</sup> § 223. <sup>ai</sup> to perform a supplication,  
<sup>aj</sup> supplico <sup>ak</sup> § 145, II. 1. <sup>al</sup> talus <sup>am</sup> ocellatus. <sup>an</sup> parvulus.  
<sup>ao</sup> conquiro. <sup>ap</sup> from all quarters, undique. <sup>aq</sup> præcipue. <sup>ar</sup> acc.

## THE VOLUNTARY AGENT.

§ 248, I. The voluntary agent of a verb in the passive voice is put in the ablative with *a* or *ab*.

Alcibiades was educated in the house of Pericles and instructed by Socrates.

Perdiccas is slain at the river Nile by Seleucus and Antigonus.

Alexander the Great was carried off by disease at Babylon: Philip was killed near the theatre by Pausanias, when he was going to see the games.

A public slave was sent to kill Marius with a sword, which (slave) had been taken by that commander in the Cimbrian war.

The father of Casticus had been called a friend by the senate and Roman people.

Divico replied, that the Helvetii had been so instructed by their ancestors, that they were accustomed to receive hostages, not to give (them.)

Cæsar found on inquiry, that

Alcibiādes edūco in domus Pericles, et *erudio a Socrātes.*

Perdiccas apud flumen Nilus *interficio a Seleucus et Antigōnus.*

Alexander Magnus Babylōn<sup>a</sup> mors consumo: Philippus *a Pausanias*, quum specto<sup>b</sup> eo ludus, juxta theātrum *ocēdo.*

Interficio<sup>c</sup> gladius Marius mitto servus publicus, qui *ab* is imperātor bellum<sup>d</sup> Cimbricus capio.

Casticus pater *a senātus populusque Romānus* amicus appello.

Divico respondeo, ita Helvetii *a majōres* suus instituo, uti obses accipio, non do, consuesco.

Reperio Cæsar in quæ-

the commencement of the flight had been made by Dumnorix and his horsemen.

The same day Cæsar was informed by scouts, that the enemy had encamped near the mountain.

Considius informs Cæsar, that the mountain, which he wished to be occupied by Labiēnus, was held by the enemy.

Ariovistus replied that he had not crossed the Rhine of his own accord, but had been invited by the Gauls, and was occupying settlements in Gaul ceded by them.

The Arverni and Ruteni were vanquished in war by Q. Fabius Maximus.

The father of C. Valerius Capurus was presented with the freedom of the city, by C. Valerius Flaccus.

Miltiades exhorted the keepers of the bridge not to let slip the opportunity afforded them by fortune of giving freedom to Greece.

R. 1. The inner teeth, which are called the jaw-teeth, masticate the food.

The Suevi bathe in rivers.

All things change, nothing perishes.

R. 2. Some said that Sulla had died by robbers, others, by indigestion.

Otho did not disguise, that it was of no moment whether he fell in battle by the enemy, or in the forum by creditors.

ro<sup>e</sup>, initium fugæ *facio a Dumnōrix atque is eques.*

Idem dies *ab explorātor Cæsar certus facio*, hostis sub mons consido.

Considius Cæsar dico, mons, qui *a Labiēnus occūpo volo, ab hostis teneo.*

Ariovistus respondeo, transeo Rhenus sui non suus spons, sed *arcesso a Gallus*, et sedes habeo in Gallia *ab ipse concēdo.*

Bellum *supĕro* Arverni et Rutēni *a Q. Fabius Maximus.*

C. Valerius Cabūrus pater *a C. Valerius Flaccus civitas<sup>f</sup> dono.*

Miltiādes hortor pons custos, ne *a fortūna datus occasio libĕro<sup>g</sup> Græcia dimitto<sup>h</sup>.*

Interior dens, qui genuinus *voco*, conficio esca.

Suevus *lavo* in flumen.

Omnis *muto*; nihil intereo.

Sulla *morior* alius *a latro*, alius cruditas dico.

Otho non dissimūlo, nihil refĕro, *ab hostis* in acies, an in forum sub creditor *cado*

\* § 254.    <sup>b</sup> § 276, II.    <sup>c</sup> § 275, III. R. 3.    <sup>d</sup> § 253.    <sup>e</sup> § 275, III  
R. 4.    <sup>f</sup> § 249, I.    <sup>g</sup> § 275, II.    <sup>h</sup> § 262.

## THE ABLATIVE OF THAT WITH WHICH, &amp;c

§ 249, I. A noun denoting *the means, by which the action of a verb is performed*, is put in the ablative after verbs signifying to *affect* in any way, to *fill, furnish, load, array, equip, endow, adorn, reward, enrich, and many others*.

God has filled the world with all good things.

The inhabitants of Crotōna formerly desired to enrich the temple of Juno with choice paintings.

Nature has adorned Germany with armies of very tall men.

The son of Papirius (when) consul dedicated the temple of Quirinus, vowed by his father (when) dictator, and adorned (it) with the spoils of the enemy.

Neptune filled the sails with favorable winds.

The queen filled the cup with pure wine.

Come, my companions, and fill with me your laps with flowers.

Uttering such exclamations she was filling the whole house with groans.

The sun is of so great a size that it enlightens and fills all things *with its light*.

All the cities are filled with grief and slaughter.

The neck of the bull is burdened with the plough.

He loads the ships with provisions.

Covered with gold, they champ the yellow gold beneath their teeth.

Deus bonum omnis expleo mundus.

Crotoniātæ quondam templum Juno egregius pictūra locuplētō volo.

Natūra Germania decōro altus homo exercitus.

Ædes Quirinus, ab dictātor pater votus filius Papirius consul dedico, exornōque hostis spoliū.

Neptūnus ventus impleo velum secundus.

Regīna impleo merum patēra.

Comes accēdo, et egō cum vester flos repleo sinus.

Talis vocifēro gemitus tectum omnis repleo.

Sol tantus magnitūdo sum ut cunctus suus lux illustro et compleo.

Luctus atque cædes omnis oppidum compleo.

Taurus cervix onēro arātrum.

Commeātus navis onēro.

Tectus aurum, fulvus mando sub dens aurum

*English to be turned into Latin.*

Bagophānes *iad strewed*<sup>a</sup> the whole way *with flowers and garlands*; placing<sup>b</sup> silver altars on either side, which he *heaped* not only *with frankincense*, but *with every species of odors*. The pillars<sup>d</sup> which sustain the whole weight<sup>e</sup> of the hanging<sup>f</sup> gardens *were built*<sup>g</sup> of stone; above the pillars the surface<sup>h</sup> was paved<sup>i</sup> with square<sup>j</sup> stones, supporting<sup>k</sup> the earth<sup>l</sup> which they laid<sup>p</sup> deep upon<sup>m</sup> (it.) Hamilcar subdued<sup>n</sup> the greatest and most warlike nations, and *enriched*<sup>o</sup> all Africa *with horses, arms, men, (and) money*.

<sup>a</sup> consterno. <sup>b</sup> dispōno, § 257, R. 5, (a.) <sup>c</sup> every species of, omnis.  
<sup>d</sup> pila. <sup>e</sup> onus. <sup>f</sup> pensilis. <sup>g</sup> instruo. <sup>h</sup> solum. <sup>i</sup> sterno. <sup>j</sup> quadratus.  
<sup>k</sup> patiens. <sup>l</sup> § 213. <sup>m</sup> to lay upon, injicio. <sup>n</sup> subīgo. <sup>o</sup> locupletō. <sup>p</sup> pres.

## ABLATIVE OF ACCORDANCE

§ 249, II. A noun denoting that *in accordance* with which any thing is, or is done, is often put in the ablative without a preposition.

At home he maintained such a reputation as no poet has, in my opinion acquired.

Intra paries alo is gloria, qui nemo quidem, meus *judicium* poëta cōsequor.

Pompey will conquer according to the manner and example of Sulla.

Pompeius Sullānus<sup>a</sup> mos exemplumque vinco.

Socrates, according to the testimony of all learned men, and the judgment of all Greece, was the prince of philosophers.

Socrātes, omnis eruditus *testimonium*, totusque *judicium* Græcia, philosophus omnis sum princeps.

We dissent widely from those who, like brute animals, refer every thing to pleasure.

Ab is, qui pecus<sup>b</sup> ritus ad voluptas omnis refēro longè dissentio.

<sup>a</sup> adj <sup>b</sup> pecus, ūdis.

*English to be turned into Latin.*

He erected upon<sup>a</sup> piles a very lofty tower *after<sup>b</sup> the manner<sup>c</sup>* of the Pharos at Alexandria<sup>d</sup>. Perseus, driven<sup>e</sup> by contrary<sup>f</sup> winds, is carried now hither, now thither, *like<sup>g</sup>* a watery cloud. It may with probability<sup>h</sup> be concluded<sup>i</sup>, that he is properly first *according to his own judgment*, who is<sup>j</sup> second *according to the judgment* of all others. Similar to this<sup>k</sup>, at least<sup>l</sup> *in my judgment*, are those<sup>m</sup> (passages) in which words are withheld<sup>n</sup> from modesty<sup>o</sup>. Then arose<sup>p</sup> the celebrated<sup>q</sup> Demetrius Phalereus, the most accomplished<sup>r</sup>, *in my opinion<sup>s</sup>*, of them<sup>s</sup> all. They are unwilling to feed<sup>t</sup> a glutton<sup>u</sup>, and they are wise<sup>v</sup>, at least *in my opinion<sup>w</sup>*.

<sup>a</sup> to erect upon, superpono. <sup>b</sup> in. <sup>c</sup> exemplum, acc. <sup>d</sup> at Alexandria, adj. limiting Pharos. <sup>e</sup> actus. <sup>f</sup> discors. <sup>g</sup> exemplum. <sup>h</sup> probabiliter. <sup>i</sup> conficio. <sup>j</sup> § 266, 1. <sup>k</sup> qui, § 206, (17.) <sup>l</sup> at least, quidem. <sup>m</sup> neut. <sup>n</sup> subtrahō. <sup>o</sup> from modesty, pudōris gratia. <sup>p</sup> existo. <sup>q</sup> § 207, R. 24. <sup>r</sup> politus. <sup>s</sup> iste. <sup>t</sup> alo. <sup>u</sup> homo edax. <sup>v</sup> to be wise, sapio. <sup>w</sup> sententia.

## ABLATIVE OF ACCOMPANIMENT.

§ 249, III. The ablative denoting *accompaniment* is usually joined with *cum*.

Turnus extends both his hands with his voice towards the stars.

Turnus duplex cum vox manus ad sidus tendo.

I remarked that along with your other honorable distinctions this was even the greatest, that you not only said what was necessary, but also omitted to say what was not necessary.

Dico ego, cum ceteris tuus laus hic sum vel magnus, quòd non solùm qui opus sum<sup>a</sup>, dico<sup>b</sup>; sed etiam qui non opus sum<sup>a</sup>, non dico<sup>b</sup>.

With peace a cheaper rate of provisions returned to the city.

Urbs cum pax laxus etiam annōna redeo.

Among other things, the ambassadors were bringing to the Capitol that choice gift also.

Cum ceteris res legātus ille quòque eximius donum in Capitolium affero.

There he ordered the clouds to abide, and with the lightnings the winds producing cold.

Thrice and four times he shook the terrific locks of (his) head; with which he agitates the earth, the sea, (and) the stars.

Great cities perish with their walls; and the fires turn to ashes whole nations with their tribes.

The woods with the mountains are set on fire.

The Caucasus is kindled, and Ossa with Pindus, and Olympus, greater than both.

The Don smoked in the midst of its waves, and the swift Ismenus with Arcadian Erymanthus.

The same accident dries the Thracian rivers Hebrus with the Strymon.

The light terrifies the infernal king with his wife.

In the chapel of Concord men were stationed with swords.

Perception is lost at the same time with life.

Cæsar with all his forces set out in pursuit of the Helvetii.

Illic consisto nubes ju-beo, et *cum fulmen* faciens frigus ventus.

Terrificus caput concutio terque quaterque cæsaries<sup>c</sup>; *cum qui* terra, mare, sidus, moveo.

Magnus pereo *cum mœnia* urbs: *cumque* suos totus *populus* incendium gens in cinis verto.

Silva *cum mons* ardeo

Caucæsus ardeo, Ossæque *cum Pindus*, magnusque ambo Olympus.

Medius Tanais fumo in unda, et celer Ismēnos *cum Phocæicus Erymanthus*.

Fors idem amnis Ismarius Hebrus *cum Strymon* sicco.

Lumen infernus terreo *cum conjux* rex.

In cella Concordia *cum gladius* homo collocō.

Pariter *cum vita* sensus amitto.

Cæsar *cum omnis copia* Helvetii sequor cæpi.

<sup>a</sup> § 266, 1.    <sup>b</sup> § 266, 3.    <sup>c</sup> sing.

*English to be turned into Latin.*

Along *with*<sup>a</sup> her blood she pours forth<sup>b</sup> her<sup>c</sup> life. He hates the string, the bow, his<sup>c</sup> hand, and *with* his<sup>c</sup> hand, his rash weapons. The hostile<sup>d</sup> Trojans<sup>e</sup> demand punishment<sup>f</sup> *with* blood. I am borne, *with* my<sup>c</sup> companions and my<sup>c</sup> son, an exile to the deep. I would have destroyed<sup>g</sup> the son and the



father *with* the (whole) *race*<sup>b</sup>. The god plunges<sup>i</sup> him head long<sup>j</sup> into the liquid waves, *with a part* of the stern torn away<sup>k</sup>, and *with the helm*.

<sup>a</sup> *along with*, pariter cum. <sup>b</sup> *to pour forth*, fundo. <sup>c</sup> § 207, Remark 36, (c.) <sup>d</sup> infensus. <sup>e</sup> Dardanidæ. <sup>f</sup> pl. <sup>g</sup> extinguo, § 162, 7, (c.) <sup>h</sup> genui. <sup>i</sup> projicio. <sup>j</sup> præceps. <sup>k</sup> revello.

# ABLATIVE DENOTING IN WHAT RESPECT.

§ 250. A noun, adjective, or verb, may be followed by the ablative, denoting *in what respect* their signification is taken.

I am inclined to think that, in eloquence, C. Gracchus has no equal; he is grand in diction, wise in sentiment, (and) dignified in his whole style.

The wild bees are rough in their appearance, much more passionate, but excellent in labor.

Pamphilus was a Macedonian by nation.

Tullia, the wife of Tarquinius, was not dissimilar in her character, who, to salute her husband king, drove her affrighted horses over her bleeding father.

2, (1.) Cato, exempt from all human faults, always had fortune in his own power.

Apelles painted a picture of king Antigonus, wanting one eye, and made it oblique, that what was wanting to the body might seem rather to be wanting to the picture.

*Eloquentia* quidem nescio an habeo<sup>a</sup> *par* nemo C. Gracchus; *grandis* sum *verbum*<sup>b</sup>, *sapiens sententia*<sup>b</sup>, *genus* totus *gravis*.

*Apis silvester horridus* sum *aspectus*, multus<sup>c</sup> *iracundus*, sed *labor præstans*.

Pamphilus sum<sup>d</sup> *Macædo natio*.

Non *abhorreo* mos *Tullia*, Tarquinius uxor, qui, ut vir rex saluto, super cruentus pater consternatus ago equus.

Omnis *humānus vitium immūnis* Cato, semper fortuna in suis potestas habeo.

Pingo Apelles Antigonus rex imāgo alter *oculus orbis*, obliquusque facio, ut qui corpus desum<sup>d</sup> *pictura* potius desum videor.

A mind free from uneasiness makes (men) perfectly and absolutely happy.

We have not seen a sword out of the scabbard in the city.

The mind during sleep is free from sensations and cares.

Whenever we are free from (our) necessary business and cares, then we long to hear, to see, and to learn something new.

(2.) While they are free from one kind of injustice, they fall in to another.

You will show that death is free from every evil.

I hope that our friendship wants not witnesses.

Can he, who is not, want any thing?

While we are free from guilt, let us bear all human (events) with patience and moderation.

How long shall he, who excels all enemies in wickedness, be without the name of an enemy?

As long as I shall live, I will be uneasy at nothing, while I am free from all guilt.

You want not my prayers and encouragement.

The one, as Isocrates said, wants a bridle, the other spurs.

His oration abounded with every grace.

Dumb animals are destitute of the affections of men, but they have certain impulses resembling them.

Almost the whole of Spain abounds in mines of iron, brass gold, (and) silver.

*Perturbatio vacuus* animus perfectè atque absolūtè beātus efficio.

*Gladius vagīna vacuus* in urbs non video.

*Anīmus per somnus sum sensus et cura vacuus.*

*Cūm sum necessarius negotium curāque vacuus,* tum aveo aliquis video, audio, addisco.

*Dum alter injustitia genus vaco,* in alter incurro.

*Doceo careo* omnis malum mors.

*Spero noster amicitia non egeo testis.*

*An possum is,* qui non sum, *res ullus careo?*

*Culpa cūm careo,* omnis humanus placatè et moderatè fero.

*Quousque is,* qui omnis hostis scelus supèro, *nomen hostis careo?*

*Nec dum sum,* angor ullus res, *cūm omnis vaco culpa.*

*Præx noster et cohortatio non indigeo.*

*Alter, uti dico Isocrætes, frenum egeo,* alter calcar.

*Oratio is omnis ornamentum abundo.*

*Mutus animal humanus affectus careo,* habeo autem similis ille quidam impulsus.

*Metallum ferrum<sup>e</sup>, æs, aurum, argentum, totus fere Hispania scateo.*

No part of life can be exempt from<sup>d</sup> duty.

The Minturnenses put Marius on shipboard, furnished with travelling expenses and garments raised by contribution.

R. 3. I ask what shall be done respecting the money, if there shall be none who are willing to sell?

Nullus vita pars *vac* officium possum.

Minturnenses Marius, *instructus viaticum*, collatusque *vestis*, in navis impōno.

Quæro, si, qui volo<sup>f</sup> vendo, non sum<sup>g</sup>, quis *pecunia facio*<sup>h</sup>?

<sup>a</sup> § 265, R. 3. <sup>b</sup> pl. <sup>c</sup> § 256, R. 16. <sup>d</sup> imp. <sup>e</sup> gen. <sup>f</sup> § 264, 6. <sup>g</sup> fut. perf. <sup>h</sup> fut.

### English to be turned into Latin.

The Roman state<sup>a</sup> passed<sup>b</sup> its infancy under seven kings, as *various in* (their) *disposition*<sup>c</sup> as the benefit<sup>d</sup> of the republic demanded. The lieutenant of Metellus was C. Marius, born of equestrian rank<sup>e</sup>, *pure*<sup>f</sup> in (his) *life*, *excellent*<sup>g</sup> in war, (but) *most pernicious*<sup>h</sup> in peace. The Lacedæmonian Agesilæus was *king in name*, not in power, like<sup>i</sup> the rest of the Spartan kings. Nothing is more scandalous<sup>j</sup> than a man *advanced in age*<sup>k</sup>, who has no other<sup>l</sup> argument by which to prove<sup>m</sup> that he has lived long except<sup>n</sup> (his) age. Ennius was *older*<sup>o</sup> than Plautus and Nævius.

<sup>a</sup> res. <sup>b</sup> habeo. <sup>c</sup> ingenium. <sup>d</sup> utilitas. <sup>e</sup> locus. <sup>f</sup> sanctus. <sup>g</sup> optimus. <sup>h</sup> pessimus. <sup>i</sup> sicūti. <sup>j</sup> turpis. <sup>k</sup> a man advanced in age, grandis natu senex. <sup>l</sup> alius. <sup>m</sup> § 264, 5. <sup>n</sup> præter. <sup>o</sup> major natu.

Romulus chose<sup>a</sup> a place for his city, both *abounding in springs* and healthy<sup>b</sup>, (though) in a pestilential district<sup>c</sup>. He placed it on the bank of a river discharging itself<sup>d</sup> into the sea<sup>e</sup>, that<sup>f</sup> it might<sup>g</sup> both receive (that) from the sea *which it needed*<sup>h</sup>, and give<sup>i</sup> (that) *of which it had a superabundance*<sup>j</sup>. Pleminius put the tribunes to death<sup>k</sup>, and, not *glutted*<sup>l</sup> with (their) *punishment* (while) living, cast them forth<sup>m</sup> unburied. The mind can never be *free*<sup>n</sup> from agitation and movement<sup>o</sup>.

<sup>a</sup> deligo. <sup>b</sup> saluber. <sup>c</sup> regio. <sup>d</sup> discharging itself. influens. <sup>e</sup> § 224, R. 4. <sup>f</sup> quò. <sup>g</sup> possum. <sup>h</sup> egeo, § 266, 1. <sup>i</sup> reddo. <sup>j</sup> to have a superabundance, redundo. <sup>k</sup> to put to death, interficio. <sup>l</sup> satius. <sup>m</sup> to cast forth, projicio. <sup>n</sup> to be free, cæreo. <sup>o</sup> motus.

## ABLATIVE OF PRIVATION AND SEPARATION.

§ 251. A noun denoting that of which any thing is *deprived*, or from which it is *freed*, *removed*, or *separated*, is often put in the ablative without a preposition.

P. Claudius, when he chickens, set free from the coop, would not feed, ordered them to be plunged into water, that, as they would not eat, they might drink.

The children of the proscribed, excluded from (their) paternal property, were also forbidden the right of being competitors for honors.

These (things) having been atoned for according to the Sibylline books, in great measure freed (their) minds from superstitious fear.

R. 1. The Portian law removed the rod from the bodies of all Roman citizens.

R. 2. P. Lænas hurled S. Lucilius from the Tarpeian rock, and when his colleagues had fled to Sulla, forbade them fire and water.

P. Claudius, quum *ca-vea liberātus* pullus non pascor<sup>a</sup>, mergo is in aqua jubeo, ut bibo, quoniam edo<sup>b</sup> nolo.

Proscriptus libēri, ex- clūsus paternus opes<sup>c</sup>, etiam petendus<sup>d</sup> honor *jus prohibeo*.

Hic procurātus ex li- ber Sibyllinus magnus ex pars *levo religio* anī- mus.

Portius lex virga *ab* omnis civis Romānus *corpus removeo*.

P. Lænas S. Lucilius saxum<sup>e</sup> Tarpeius dejicio, et quum collēga is ad Sulla profugio, *aqua ig- nis*que is<sup>e</sup> *interdico*.

<sup>a</sup> § 263, 5. <sup>b</sup> § 181. <sup>c</sup> § 242. <sup>d</sup> § 275, 11. <sup>e</sup> § 224.

*English to be turned into Latin.*

You will *free*<sup>a</sup> us from every *uneasiness*<sup>b</sup>. Cæsar marked some<sup>c</sup> standard-bearers with disgrace<sup>d</sup>, and removed<sup>e</sup> them from (their) rank<sup>f</sup>. The Athenian people *banished*<sup>g</sup> Phocion from (his) *country*. Why should we, by adding ex- pense<sup>h</sup> to sacred rites<sup>i</sup>, *debar*<sup>j</sup> poverty from *approaching*<sup>k</sup> the gods<sup>l</sup>? Cæsar considered<sup>m</sup> (it) sufficient<sup>n</sup> for the pres-

ent<sup>o</sup> to prevent<sup>p</sup> the enemy from plundering<sup>q</sup>, foraging<sup>r</sup>, and laying waste<sup>s</sup>.

<sup>a</sup> expedio. <sup>b</sup> molestia. <sup>c</sup> nonnullus. <sup>d</sup> infamia. <sup>e</sup> moveo. <sup>f</sup> recus. <sup>g</sup> pello. <sup>h</sup> sumtus, *lit expense being added*, § 257. <sup>i</sup> sacra rites, sacra. <sup>j</sup> arceo. <sup>k</sup> aditus. <sup>l</sup> gen. <sup>m</sup> habeo. <sup>n</sup> satis. <sup>o</sup> for the present, in præsentia. <sup>p</sup> prohibeo. <sup>q</sup> rapīna, pl. <sup>r</sup> pabulatio, pl. <sup>s</sup> laying waste, populatio.

## ABLATIVE OF PRICE.

§ 252. The price or value of a thing is put in the ablative, when it is a definite sum, or is expressed by a substantive.

M. Seius, during a dearth of corn, gave the people a bushel for an *as*.

I know that a white nightingale, which is (a thing) almost unheard of, was sold for six thousand sesterces, for a present to Agrippina, the wife of Claudius.

The vindication of liberty cost Cicero his life.

Isocrates sold one oration for twenty talents.

King Attalus offered a hundred talents for one picture of Aristides, a Theban painter.

From Verres even the common crier, who pleased, purchased the rank of a senator with money.

He sold (it) to some one for a large sum of money.

I would most willingly have redeemed the state from destruction at my own private loss.

I sell my (goods) for no more than other persons, probably for less.

M. Seius, in annona caritas, *as modius populus* do.

Scio sestertius sex, luscinia candidus, qui sum prope inusitatus, veneo<sup>a</sup>, qui Agrippina Claudius conjux donum<sup>b</sup> do<sup>c</sup>.

Vindicta libertas Cicero<sup>d</sup> mors sto.

Viginti talentum unus oratio Isocrates vendo.

Aristides, Thebanus pictor, unus tabula<sup>e</sup> centum talentum rex Attalus liceor.

Ab Verres et præco, qui volo, ordo senatorius pretium mercor.

Aliquis vendo pecunia grandis.

Calamitas<sup>e</sup> ego a res publica meus privatus incommodum<sup>f</sup> libenter redimo.

Vendo meus non minus quam ceterus, fortasse etiam parvus.

R. 3. Chrysogonus bought a vessel of Corinthian brass, for so great a price, that those who heard the price reckoned, thought a farm was selling.

Chrysogōnus vas aliquis Corinthius *tantus pretium* mercor, ut, qui pretium enūmēro audio, fundus veneo arbitror.

R. 3. It is for the interest of the seller that the thing should sell for as much as possible.

Venditor expedio, res veneo<sup>e</sup> quā<sup>m</sup> plurimus.

<sup>a</sup> § 142, 3.    <sup>b</sup> § 227.    <sup>c</sup> § 264, 5.    <sup>d</sup> § 223.    <sup>e</sup> acc.    <sup>f</sup> pl.  
<sup>f</sup> § 269, R. 2.

*English to be turned into Latin.*

A scruple of gold was worth<sup>a</sup> twenty *sesterces*. Cælius pays a rent<sup>b</sup> of thirty *thousand* (asses). That victory cost<sup>c</sup> the Carthaginians<sup>d</sup> much *blood*. (That) which is unnecessary<sup>e</sup> is dear at a *half-penny*<sup>f</sup>. In this suit<sup>g</sup> Timotheus is found guilty<sup>h</sup>, and the penalty<sup>i</sup> was fixed<sup>j</sup> at a hundred *talents*. Cælius hired<sup>k</sup> a house at a moderate<sup>l</sup> (price) upon the Palatine hill<sup>m</sup>.

<sup>a</sup> to be worth, valeo.    <sup>b</sup> to pay a rent, habito.    <sup>c</sup> sto.    <sup>d</sup> dat.    <sup>e</sup> non opus.    <sup>f</sup> as.    <sup>g</sup> iudicium.    <sup>h</sup> to find guilty, damno.    <sup>i</sup> lis.    <sup>j</sup> æstimō.  
<sup>k</sup> conducō.    <sup>l</sup> non magno.    <sup>m</sup> Palatine hill, Palatium.

ABLATIVE OF TIME.

§ 253. A noun denoting the time *at* or *within* which any thing is said to be, or to be done, is put in the ablative without a preposition.

The origin of all this wickedness shall be explained in its proper time.

Suus *tempus* totus hic scelus fons aperio.

The senate was at the same time in the temple of Concord.

Sum idem *tempus* senātus in ædis Concordia

There are three things which at this time may make against Roscius.

Tres sum res, qui ob sto hic *tempus* Roscius.

You wrote me a letter on your birth-day.

Natālis *dies* tuus scribo epistōla ad ego.

I call to mind in the evening whatever I may have said, heard, or done, every day.

During the winter which followed, the German Usipetes, and also the Tenchtheri, with a great multitude of men, crossed the river Rhine not far from the sea.

Cæsar set sail about the third watch.

The next day the enemy, having assembled much greater forces, assault the camp.

Corinth was taken in the fourth year of the one hundred and sixty-first Olympiad, in the six hundred and eighth (year) of Rome.

Who is there who can believe that Apollo answered Pyrrhus in Latin? Besides, Apollo had already ceased to make verses in Pyrrhus's time.

The Arabs, Phrygians, and Cilicians, because they chiefly practise the pasturage of cattle, traverse the plains and mountains in summer and winter.

The troops assembled, according to command, in the beginning of spring; and Hannibal, having reviewed the auxiliaries of all the nations, went to Gades, (and) paid (his) vows to Hercules.

The male deer have horns, and lose (them) every year at a stated time in the spring; therefore, they, about this time, seek as unfrequented (places) as possible.

R. 1. The first Olympiad was established 108 years after Ly-

Quis quisque *dies* dico, audio, ago, commemoro *vesper*.

Is, qui sequor, *hiems*, Usipètes Germāni, et item Tenchthēri, magnus cum multitudo homo, flumen Rhenus trans eo, non longe a mare.

Cæsar tertius fere *vigilia* solvo.

Hostis postērus *dies*, multus magnus copia cogō, castra oppugno.

Corinthus capio *annus quartus* Olympias centesimus sexagesimus primus, Roma *sexcentessimus octāvus*.

Quis sum qui credo<sup>a</sup> Apollo Latīnè Pyrrhus<sup>b</sup> respondeo? Præterea, Pyrrhus *tempus*<sup>c</sup> jam Apollo versus facio desino.

Arabs et Phryx et Cilix, quòd pastus pecus<sup>d</sup> maxīmè utor, campus et mons *hiems* et *æstas* perāgro.

Ver primus ad edictum copia convenio; et Hannibal, quum recenseo auxilium omnis gens, Gades proficiscor, Hercules votum exsolvo.

Cervus mas cornu habeo, et omnis *annus*, status ver<sup>e</sup> *tempus* amitto, ideo sub ipse dies quàm maxīmè invius peto.

Centum et octo annus<sup>i</sup> *postquam* Lycurgus lex

curgus undertook to enact his laws.

T. Larcus was appointed dictator about ten years after the first consuls.

By reckoning the years of the kings, it may be discovered, that Pythagoras first reached Italy one hundred and forty years after the death of Numa.

R. 2. Carthage was destroyed one hundred and seventy-seven years ago, when it had stood six hundred and sixty-seven years.

Demosthenes, who lived nearly three hundred years ago, said, that even then the Pythia took Philip's part.

R. 3. We took an afternoon walk in the Academy, principally because that place at that time was free from a crowd.

R. 4. At dawn of day Marcellus entered Syracuse with all his forces.

At this time no state afforded assistance to the Athenians except the Platæans.

scribo instituo, primus pono Olympias.

Dictator instituo decem fere annus post primus consul T. Larcus.

Regius annus dinumero<sup>e</sup>, intelligo possum, annus fere centesimus et quadragesimus post mors Numa primus<sup>h</sup>, Italia Pythagoras attingo.

Carthago diruo, quum sto annus sexcenti sexaginta septem, abhinc annus<sup>i</sup> centum septuaginta septem.

Demosthenes, qui abhinc annus<sup>i</sup> prope trecenti sum, jam tum Pythia cum Philippus facio dico.

Ambulatio post meridianus conficio in Academia, maxime quod is locus ab turba is tempus vacuus sum<sup>j</sup>.

Sub lux Marcellus omnis copia<sup>k</sup> Syracusæ ingredior.

Hic in tempus nullus civitas Atheniensis auxilium<sup>l</sup> sum præter Platæensis.

<sup>a</sup> § 261, 7. <sup>b</sup> § 223. <sup>c</sup> pl. <sup>d</sup> gen. ūdis. <sup>e</sup> gen. <sup>f</sup> abl. <sup>g</sup> § 257. <sup>h</sup> § 205, R. 15. <sup>i</sup> acc. <sup>j</sup> § 266, 3. <sup>k</sup> § 249, III. Remark. <sup>l</sup> § 227.

*English to be turned into Latin.*

The catching<sup>a</sup> of tunnies<sup>b</sup> is from the rising of the Pleiades<sup>c</sup> to the setting of Arcturus; in the rest<sup>d</sup> of the season<sup>e</sup> they lie<sup>f</sup> in the bottom<sup>g</sup> of the deep waters<sup>h</sup>. When the Roman garrison<sup>i</sup> was besieged<sup>j</sup> by the Ligustines; a swallow, taken<sup>k</sup> from (her) young<sup>l</sup>, was brought<sup>m</sup> to Fabius Pic-



tor, that, a thread<sup>m</sup> being tied<sup>n</sup> to her foot, he might give notice<sup>o</sup> by the knots, upon what<sup>p</sup> *day* relief would arrive<sup>q</sup>. Augustus died<sup>r</sup> on the fourteenth (day before) the calends<sup>r</sup> of September, at the ninth *hour* of the day, in the seventy-sixth *year* of (his) age. Although Homer's age<sup>t</sup> is doubtful<sup>u</sup>, yet he lived<sup>v</sup> many *years* before Romulus. The corpse<sup>w</sup> of Alexander was transferred to Memphis, and thence, a few *years* after<sup>x</sup>, to Alexandria. Socrätes, on the last<sup>y</sup> *day* of (his) life, discoursed<sup>z</sup> at large<sup>aa</sup> on<sup>bb</sup> the immortality of the soul; and, a few *days* before<sup>x</sup>, when he might easily have been delivered<sup>cc</sup> from prison<sup>dd</sup>, refused<sup>ee</sup>. Aristides was recalled to (his) country five *years* after<sup>ff</sup> he had been expelled. The consul himself so urged<sup>gg</sup> the work<sup>hh</sup>, that, on the forty-fifth *day* after<sup>ii</sup> the timber<sup>nn</sup> had been taken<sup>jj</sup> from the forest<sup>oo</sup>, the ships, equipped<sup>kk</sup> and tackled<sup>ll</sup>, were launched<sup>mm</sup> into the water.

<sup>a</sup> captūra. <sup>b</sup> thynnus. <sup>c</sup> Vergiliæ. <sup>d</sup> § 205, R. 17. <sup>e</sup> tempus. <sup>f</sup> lateo. <sup>g</sup> gurgēs. <sup>h</sup> præsidium. <sup>i</sup> obsideo. <sup>j</sup> ablatus. <sup>k</sup> pullus. <sup>l</sup> affero. <sup>m</sup> linum. <sup>n</sup> alligo. <sup>o</sup> significo. <sup>p</sup> quotus. <sup>q</sup> advenio, § 260, R. 7, (2.) <sup>r</sup> obeo. <sup>s</sup> § 326, 2, (3.) <sup>t</sup> tempus, *pl.* <sup>u</sup> incertus. <sup>v</sup> sum. <sup>w</sup> corpus. <sup>x</sup> R. 1. <sup>y</sup> superus. <sup>z</sup> disséro. <sup>aa</sup> at large, multa. <sup>bb</sup> de. <sup>cc</sup> edūco. <sup>dd</sup> custodia. <sup>ee</sup> nolo. <sup>ff</sup> five years after, post annum quantum quām. <sup>gg</sup> insto. <sup>hh</sup> § 224. <sup>ii</sup> quām, without post. <sup>jj</sup> detrāho. <sup>kk</sup> instructus. <sup>ll</sup> armātus. <sup>mm</sup> dedūco. <sup>nn</sup> materies. <sup>oo</sup> *pl.*

Tyre was taken<sup>a</sup> in the seventh *month* after<sup>b</sup> it had begun<sup>c</sup> to be besieged<sup>d</sup>. Cæsar defeated<sup>e</sup> Pharnāces, son of Mithridātes, in a single<sup>f</sup> battle<sup>g</sup>, in four *hours* after<sup>h</sup> he came in sight<sup>i</sup>. Gymnasia were invented many *centuries*<sup>j</sup> before<sup>k</sup> philosophers began to prate<sup>l</sup> in them. As to what<sup>m</sup> Flavius says, that I gave security<sup>n</sup> more<sup>o</sup> than twenty-five *years* ago<sup>p</sup> for<sup>q</sup> Cornificius, I wish<sup>r</sup> you would take pains<sup>s</sup> to ascertain<sup>t</sup> whether it is<sup>u</sup> so. If Cn. Pompey had lived<sup>v</sup> five hundred *years* ago<sup>w</sup>, death would have extinguished envy, and his exploits<sup>x</sup> would rest<sup>y</sup> on the glory<sup>z</sup> of an immortal<sup>aa</sup> name. The planet Saturn<sup>bb</sup> completes<sup>cc</sup> its revolution<sup>dd</sup> in about<sup>ee</sup> thirty *years*; the planet Jupiter<sup>bb</sup> completes the same revolution<sup>ff</sup> in twelve *years*. The tide<sup>gg</sup> happens twice in the *space* of twenty-four hours. Pompey, in forty-nine<sup>hh</sup> *days*, added<sup>ii</sup> Cilicia to the Roman empire. The army of Alexander, in the *space* of fifteen days, surmounted<sup>jj</sup> Caucāsus which divides Asia with a continued chain<sup>kk</sup>.

<sup>a</sup> capio. <sup>b</sup> quām, without post. <sup>c</sup> cœpi. <sup>d</sup> oppugno. <sup>e</sup> profligo

*i* unus. *g* acies. *h* after, quibus, R. 1, Note 4. *i* conspectus, § 235, (2) *j* sæculum. *k* before, antè, in the first clause, and quam, in the second. *l* garrio. *m* § 206, (14.) *n* to give security spondeo. *o* amplius. *p* abhinc, with abl R. 2. *q* pro. *r* § 260, II. R. 4. *s* to take pains, do opëram, § 262, R. 4. *t* § 273, 1. *u* whether it is, sitne, § 265. *v* sum. *w* abhinc, with acc. *x* res gestæ. *y* nitor. *z* § 245, II., 1. *aa* sempiternus. *bb* gen. *cc* conficio. *dd* cursus. *ee* tere. *ff* orbis. *gg* æstus maris. *hh* undequinquagesimus. *ii* adjungo. *jj* supëro. *kk* jugum.

### ABLATIVE OF THE PLACE IN WHICH, &c.

§ 254. The name of a town in which any thing is said to be, or to be done, if of the third declension or plural number, is put in the ablative without a preposition.

I suppose, when you were at Athens, you were often in the schools of the philosophers.

Sulla was so far from taking any part, that he was all the while at Naples.

There is a strong report at Puteoli that Ptolemy is (restored to his) kingdom.

Tolumnius, king of the Veientes, killed four ambassadors of the Roman people at Fidenæ.

Some of the Greeks affirm that painting was invented at Sicyon; others, among the Corinthians.

They say that Lysander was wont to remark, that the most honorable abode of old age was at Lacedæmon.

At Megara, there long stood in the forum a wild olive-tree, to which valiant men had affixed their arms, which the bark, in process of time, growing round, had hidden.

Sum sæpe, credo, cùm Athênæ sum, in schola philosophus.

Sulla ita quiesco, ut is tempus omnis Neapôlis sum.

Puteôli magnus sum rumor, Ptolemæus sum in regnum.

Tolumnius, rex Veientes, quatuor legatus populus Romanus Fidenæ interimo.

Græcus, alius Sicyon, alius apud Corinthius reperio affirmo pictûra.

Lysander dico aio soleo, Lacedæmon sum honestus domicilium senectus.

Megæra diu sto oleaster in forum, qui vir fortis affigo arma, qui cortex ambio longus ætas occulto.

The learning of the Athenians themselves has long since perished at Athens, (and) yet any illiterate Athenian can easily surpass the most learned Asiatics in the sweetness of his pronunciation.

R. 1. Manlius spent his youth in the country.

It accidentally happened that we were in the country.

The father suffered him to be in the country.

Give my compliments to Attica, who, I suppose, is in the country.

He has always lived in the country.

L. Manlius was accused, because he had banished his son Titus from mankind, and had ordered him to live in the country.

R. 2. A ship has been prepared for us both in Caieta and at Brundisium.

R. 3. Memmius relates the crimes of Jugurtha at Rome and in Numidia.

We have been acquainted with the crimes of Verres, not only in Sicily, but in Achaia, Asia, Cilicia, Pamphylia, and, finally, at Rome.

*Athēnæ* jamdiu doctrina ipse Atheniensis intereo, tamen eruditus homo Asiaticus quivis Atheniensis indoctus suaviter loquor<sup>a</sup> facile supero.

Manlius *rus* juventa ago.

Fortè evenio, ut *rus* sum.

Pater hic *rus* sum patior.

Attica salus do, qui *rus* sum arbitror.

*Rus* semper habito.

L. Manlius criminor, quòd Titus filius ab homo relēgo<sup>b</sup>, et *rus* habito jubeo.

Navis et in *Caiēta* paro ego et Brundisium<sup>c</sup>.

Memmius Roma *Numidiæ*que facinus Jugurtha memoro.

Verres flagitium non in *Sicilia* solum, sed in *Achaia*, *Asia*, *Cilicia*, *Pamphylia*, Roma denique nosco.

<sup>a</sup> § 275, III. R. 4.    <sup>b</sup> § 206, 3.    <sup>c</sup> § 221.

*English to be turned into Latin.*

Timoleon destroyed<sup>a</sup>, from (its) foundations, the citadel which Dionysius had built<sup>b</sup> at *Syracuse*. Tarquin the Proud died at *Cumæ*. The oracles at *Delphi* cease. Quinctius was a man of patrician family<sup>c</sup>, who, because<sup>d</sup> he was lame from a wound, determined<sup>e</sup> to pass (his) life in the country.

<sup>a</sup> disjicio.    <sup>b</sup> munio.    <sup>c</sup> gens.    <sup>d</sup> quum.    <sup>e</sup> constituo.

## ABLATIVE OF THE PLACE FROM WHICH, &amp;c.

§ 255. After verbs expressing or implying motion, the name of a town *whence* the motion proceeds is put in the ablative without a preposition.

Demaratus, the father of king Tarquin, fled from Corinth to Tarquinii, and established his fortunes there.

Cæsar departs from Tarragona, and comes by land<sup>a</sup> to Narbonne, and thence to Marseilles.

Dionysius sent for Plato from Athens.

Epaminondas the Theban had a slanderer, one Menaclides, also from Thebes.

I received your letters from Placentia, then others the next day, written from Blandeno.

Cæsar retired from Alexandria, happy, as he thought himself<sup>c</sup>.

He had gone from Rome, unacquainted with military affairs.

Æschines, (when) condemned, left Athens, and went to Rhodes.

The same day I left Capua, and staid at Cales.

I received a packet of letters from Rome, without a letter from you.

R. 1. I am undone; for now I am exiled from home; I fear my brother, lest he should be

Demarātus, rex Tarquinius pater, *fugio* Tarquinii *Corinthus*, et ibi suus fortuna constituo.

Cæsar *Tarrāco discēdo*, presque<sup>b</sup> Narbo, atque inde Massilia pervenio.

Dionysius Plato *Athēnæ arcesso*.

Epaminondas Thebanus habeo obtrectator, Menaclides quidam, indidem *Thebæ*.

Accipio tuus *litræ datus Placentia*, deinde alter *postridie datus Blandēno*.

Cæsar *Alexandriæ* sui recipio felix, ut sui quidem videor.

*Roma* proficiscor *res<sup>d</sup> militaris rudis*.

Æschines *damno cedo Athēnæ*, et sui Rhodus conféro.

Is dies *Capua discēdo*, et maneo Cales<sup>b</sup>.

Accipio *Roma* sine *epistola* tuus *fasciculus literæ*.

Pereo; nam *domus exulo* nunc; metuo frater<sup>c</sup>, ne intus sum; porro au-

within; and moreover, (I fear) lest my father should have returned from the country. tem, pater ne *rus redeo* jam.

When Tully returns from the country, I will send him to thee.

Cùm Tullius *rus redeo*<sup>f</sup>, mitto is ad tu.

A way must be tried, by which I may raise myself also from the ground.

Tento<sup>g</sup> via, qui ego quoque possum<sup>h</sup> *tollo humus*.

R. 2. Libo departed from Brundisium.

Libo *discēdo a Brundisium*.

Bibulus had gone by ship from Ephesus to Syria, about the fifteenth of August.

Bibŭlus circiter Idus Sextilis *ab Ephesus* in Syria navis<sup>b</sup> *proficiscor*.

R. 3. Cotta fled from Sicily into Africa.

Cotta *ex Sicilia* in Africa *profugio*.

Clodius came from Sardinia to Rome.

Clodius *ex Sardinia Roma venio*.

Dolabella departs from Delus.

Dolabella *Delus proficiscor*.

The Indians never remove from their country.

Indi nunquam *migro finis suos*.

If Pompey quits Italy, what should you think I ought to do?

Si Pompeius *Italia cedo*<sup>i</sup>, quis ego ago puto<sup>j</sup>?

<sup>a</sup> *lit. on foot.* <sup>b</sup> *pl.* <sup>c</sup> *lit. as he seemed to himself.* <sup>d</sup> § 213. <sup>e</sup> § 229  
Remark 5, (a.) <sup>f</sup> § 145, VI. <sup>g</sup> § 274, R. 8, (a.) <sup>h</sup> § 260, II. <sup>i</sup> § 261,  
2. <sup>j</sup> § 260, II. R. 4.

#### ABLATIVE AFTER COMPARATIVES.

§ 256. The comparative degree, when *quàm* is omitted, is followed by the ablative of that with which the comparison is made.

Who was ever more knowing than this man?

Quis hic *homo sciens* unquam sum?

What is more shameful than rashness?

Quis sum *temeritas turpis*?

Those things which I have said are clearer than the sun itself.

Is qui dico *sol ipse clarus* sum.

What is more desirable than wisdom?

Quis sum *optabilis sapientia*?

Nothing is more commendable than mildness and clemency.

A shameful flight from death is worse than any death.

What is more disgraceful than inconstancy, levity, and fickleness?

Nothing is more delightful than true glory.

(My) country is much dearer to me than my life.

What can we call more wretched than folly?

What is more pleasing than literary ease?

Nothing is more inconstant than the common people, nothing more uncertain than the inclination of mankind<sup>a</sup>.

There is nothing more pleasing to man than the light of truth.

What is better or more excellent than goodness and beneficence?

Silver is less valuable than gold.

Who can speak of the institutions of our forefathers better than thou, Scipio, since thou art thyself of most illustrious ancestors?

No man, with more elegance than Scipio, diversified the intervals of business with leisure.

There is nothing more amiable than virtue; nothing which more attracts men to love.

Tullus Hostilius (was) not only unlike the last king, but even more warlike than Romulus.

R. 3. Certainly the ignorance

*Nihil sum laudabilis placabilitas atque clementia.*

*Turpis fuga mors omnis sum mors malus.*

*Quis sum inconstantia, mobilitas, levitas turpis?*

*Nihil sum dulcis verus gloria.*

*Patria ego vita meus multus sum carus.*

*Miser stultitia quis possum dico?*

*Quis sum dulcis otium literatus?*

*Nihil sum incertus vulgaris, nihil obscurus voluntas homo.*

*Nihil sum homo veritas lux dulcis.*

*Quis sum bonus, aut quis prestans bonitas et beneficentia?*

*Vilis sum argentum aurum.*

*Quis tu potius, Scipio, de majores dico<sup>b</sup> institutum, quum sum<sup>c</sup> clarus ipse majores<sup>d</sup>?*

*Nemo eleganter Scipio intervallum negotium otium dispungo.*

*Nihil sum amabilis virtus; nihil qui magis allicio homo ad diligo<sup>e</sup>.*

*Tullus Hostilius non solum propior rex dissimilis, sed ferox etiam Romulus.*

*Certè ignoratio futurus*

of future evils is better than the knowledge.

It is fit that our country should be dearer to us than ourselves.

R. 4. The Roman people saw nothing with more pleasure than the elephants with their towers.

The multitude, when they have been seized with a groundless superstition, are more obedient to their prophets than their generals.

Xerxes was defeated by the counsel of Themistocles, more than by the arms of Greece.

The hypocrisy of those who do many (things) that they may seem beneficent, is more allied to falsehood than to liberality.

R. 6, (a.) I am more than thirty years old.

The camp extended more than eight miles in breadth.

The soldiers fought very bravely more than four hours.

R. 9. Many feel their own wrongs more deeply than they ought.

The consuls had turned the thoughts of the citizens more than usual to themselves.

Cæsar is said to be about to come sooner than was expected.

Old age is naturally rather loquacious.

Most of the exploits of Datames are too little known.

The corn, in Gaul, on account of the drought, had been unusually scanty.

R. 10. The Po is inferior to no river in clearness.

malum utilis sum *quàm scientia*.

Decet carus sum<sup>f</sup> *patria* ego *quàm egometipse*.

*Nihil* libenter populus Romānus adspicio, *quàm elephantus* cum turris suos.

Multitūdo, ubi vanus religio capio, bene *vates*<sup>g</sup> *quàm dux* suos pareo.

Vinco Xerxes Themistōcles magis *consilium quàm arma* Græcia.

Simulatio is qui ut beneficus videor multus facio; *vanitas* sum conjunctus *quàm liberalitas*.

*Plus* triginta *annus* nascor.

Castra *amplius mille* passus octo in latitūdo<sup>h</sup> pateo.

Miles *amplius hora* quatuor fortiter pugno.

Multus injuria suus *graviter æquus* habeo.

Consul *plus solitus* converto in sui civitas animus.

Cæsar *opinio celeriter* venio dico.

Senectus sum *natūra loquax*.

*Obscūrus* sum Datames gestum plerumque.

Frumentum in Gallia propter siccitas<sup>a</sup> angustè provenio.

Padus sum *nullus* amnis<sup>i</sup> claritas *inferus*.

Wisdom accounts all human (things) inferior to virtue.

R. 11. The Suevi labor to obtain corn and other productions, more patiently than would be expected from the customary inactivity of the Germans.

R. 12. The besieged engaged in battle more fiercely than steadily.

The design of Maraces was not more sagacious in its plan, than fortunate in its issue.

R. 13. The news of the ignominious peace was more distressing than (that) of danger.

Galba commanded a much higher cross than the rest to be erected.

R. 14. The event shows, that we have aimed at quiet from the beginning, and have sought nothing else than the common liberty.

R. 15. (His) opinion was understood (as) more severe than he had intended.

R. 16. The towers on the walls of Babylon are higher by ten feet than the walls.

Augustus bore the deaths of his family a good deal more patiently than their disgrace.

It is a custom of the Sicilians sometimes to make the month longer by a single day, or by two days.

How much more widely the rule of duty extends than that of law!

Sapientia humanus omnis infērus virtus<sup>j</sup> ducō.

Suevi frumentum ceterusque fructus *patienter*, quā<sup>m</sup> pro solitus Germānus inertia labōro.

Obsessus *acriter* quā<sup>m</sup> *constanter* praelium in eo.

Consilium Marāces non ratio *prudens* quā<sup>m</sup> eventus *felix* sum.

*Tristis* ignominiōsus pax *magis*, quā<sup>m</sup> pericūlum, nuntius sum.

Galba multus *præter* ceterus *altus* statuo crux jubeo.

Ego ab initium specto otium, nec quisquam *alius* *libertas* commūnis quæro, exitus declāro.

Sententia *graviter*, *atque* ipse sentio, excipio.

Turris in murus Babylōn deni *pes* quā<sup>m</sup> murus *altus* sum.

*Aliquantus* *patienter* mors quā<sup>m</sup> dedēcus suus fero Augustus.

Sum consuetūdo Sicūlus, ut nonnunquam unus *dies* longus mensis facio, aut *biduum*.

*Quantus* latè officiū pateo quā<sup>m</sup> jus regūla!

<sup>a</sup> *pl.* <sup>b</sup> § 260, R. 5. <sup>c</sup> § 263, 5. <sup>d</sup> § 211, R. 6. <sup>e</sup> § 275, III. R. 3  
<sup>f</sup> § 269, R. 2. <sup>g</sup> § 223, R. 2. <sup>h</sup> *acc.* <sup>i</sup> § 212. <sup>j</sup> *abl.*



*English to be turned into Latin.*

Long<sup>a</sup> labor would be<sup>b</sup> superfluous in (our) studies, if it were impossible<sup>c</sup> to find out any thing<sup>d</sup> *better than what has gone before*<sup>e</sup>. Since we are seeking<sup>f</sup> justice, a thing much<sup>g</sup> *more precious*<sup>h</sup> *than any*<sup>i</sup> *gold*, we certainly<sup>j</sup> ought to shrink<sup>k</sup> from no irksomeness of labor<sup>l</sup>. The battle was *more fierce*<sup>m</sup> in assault<sup>n</sup> and courage<sup>o</sup>, *than regular*<sup>p</sup> in arrangement<sup>q</sup>. Marseilles<sup>r</sup>, *more faithful*<sup>s</sup> *than prudent*<sup>t</sup>, delayed<sup>u</sup> for a time<sup>kk</sup> the haste of Cæsar. I am not afraid<sup>v</sup>, O judges, that<sup>w</sup>, inflamed by my own enmities<sup>x</sup>, I should seem to utter<sup>y</sup> these (things) *with more willingness*<sup>z</sup> *than truth*<sup>aa</sup>. The road by which all travelled<sup>bb</sup> was *as long again*<sup>cc</sup>, but it abounded with every thing<sup>dd</sup>. I affirm<sup>ee</sup> this to you, that you are<sup>ff</sup> *in no*<sup>gg</sup> *greater danger*<sup>hh</sup> than any one<sup>ii</sup> of us<sup>jj</sup>. The sun is many times<sup>ll</sup> larger than the earth. The more difficult a thing<sup>mm</sup> is, the more honorable<sup>nn</sup>.

<sup>a</sup> comp. <sup>b</sup> fore, § 261, 1. <sup>c</sup> it is possible, licet. <sup>d</sup> nihil. <sup>e</sup> what has gone before, præteritus. <sup>f</sup> § 262, 5. <sup>g</sup> R. 16. <sup>h</sup> carus. <sup>i</sup> omnis. <sup>j</sup> profectò. <sup>k</sup> fugio. <sup>l</sup> irksomeness of labor, molestia. <sup>m</sup> acer. <sup>n</sup> impetus. <sup>o</sup> animus, pl. <sup>p</sup> compositus, R. 12. <sup>q</sup> ullus ordo. <sup>r</sup> Massilia. <sup>s</sup> faithful, fide bonus. <sup>t</sup> consilio prudens, R. 12. <sup>u</sup> moror. <sup>v</sup> timeo. <sup>w</sup> § 262, R. 7. <sup>x</sup> lit. by the hatred of my own enmities. <sup>y</sup> evômo. <sup>z</sup> with willingness, libenter. <sup>aa</sup> with truth, verè. <sup>bb</sup> commeo, § 145, II. 1. <sup>cc</sup> as long again, alter tantus longus, R. 16, (2.) <sup>dd</sup> lit. was abounding, &c. § 213. <sup>ee</sup> confirmo. <sup>ff</sup> § 272. <sup>gg</sup> nihilum, R. 16. <sup>hh</sup> discrimen. <sup>ii</sup> quivis. <sup>jj</sup> § 212. <sup>kk</sup> aliquam diu. <sup>ll</sup> multis partibus. <sup>mm</sup> quis, § 137, 1, R. (1.) <sup>nn</sup> præclârè.

## ABLATIVE ABSOLUTE.

§ 257. A noun and a participle are put in the ablative called *absolute*, to denote the *time*, *cause*, *means*, or *concomitant* of an action, or the *condition* on which it depends.

When pleasure rules, all the greatest virtues must lie prostrate.

Magnus virtus jaceo  
omnis necesse sum, vo-  
luptas dominans.

Pompey on the capture of

Pompeius, captus Hie-

Jerusalem, touched nothing that belonged to the temple.

In the three hundred and second year after Rome was built, the form of government was changed again, the supreme power being transferred from the consuls to decemvirs.

A very great earthquake took place in the reign of Tiberius Cæsar, twelve cities of Asia having been leveled in one night.

When the tribunitian power had been granted by the senators to the people, arms dropped (from their hands,) and faction was extinguished.

Galba, having fought several successful battles, and taken many of their fortifications, when ambassadors had been sent to him from all quarters, and hostages had been given, having brought about a peace, determined to station two cohorts among the Nantuates.

When the Germans heard a shout behind (them,) throwing away their arms, and abandoning their standards, they rushed forth from (their) camp.

A jar began to be formed ; why, as the wheel revolves, does a pitcher come forth ?

The Athenians, having been apprized of these events, (and) fearing, lest, if the Lacedæmonians were again victorious, they should be reduced to their former condition of servitude, assembled an army.

*rosolÿma*, ex ille fanum nihil attingo.

Annus trecentessimus alter quàm<sup>a</sup> condo Roma, itêrum muto forma civitas, ab consul ad decemvir *translatus imperium*.

Magnus terra existo motus Tiberius Cæsar principâus, duodëcim *urbs* Asia unus nox *prostratus*.

*Concessus* plebs a patre tribunitius *potestas*, arma cado, et seditio restinguo.

Galba, secundus aliquot *prælium factus*<sup>b</sup>, *castellumque* complures is *expugnatus*<sup>b</sup>, *missus* ad is undique *legatus*, *obsesque* *datus*, et *pax factus*<sup>b</sup>, constituo cohors duo in Nantuâtes colloco.

Gerimânus, post tergum *clamor auditus*<sup>b</sup>, *arma abjectus*, *signumque* militâris *relictus*, sui ex castra ejicio.

Amphōra cœpi instituo ; *currens rota* cui urceus exeo ?

Qui *res cognitus*, Atheniensis verens, ne, itêrum *Lacedæmonius victor*<sup>c</sup>, in pristinus sors servitus redigo, exercitus contrahō

The Arcadians, having armed and equipped an army, (and) having called to their assistance the Thebans, seek by war to recover (their) lost (possessions.)

*Armātus instructusque exercitus Arcas, adhibitus in auxilium Thebanus, amissus bellum repetō.*

<sup>a</sup> § 253, R. 1, Note 3, *last clause*. <sup>b</sup> R. 5, (a.) <sup>c</sup> R. 7, (a.)

*English to be turned into Latin.*

They<sup>a</sup> say that Æschines, at the request of the Rhodians, read his own oration, and then (that) of Demosthēnes, each with the loudest<sup>b</sup> applause<sup>c</sup>. A yoke is made of three spears<sup>d</sup>, two being fixed in the ground, and one tied<sup>e</sup> across<sup>f</sup> above (them.) Democritus, when his eyesight<sup>g</sup> was lost, could not distinguish black<sup>h</sup> from<sup>i</sup> white<sup>h</sup>; but he could, good<sup>h</sup> from evil, justice<sup>j</sup> from injustice, honorable from base (things.) Eclipses are not visible<sup>k</sup> every where, sometimes on account of the clouds<sup>l</sup>, more frequently<sup>m</sup> on account of the interposition of the sphere of the earth<sup>n</sup>. The old Romans all wished that kingly power should be exercised<sup>o</sup>, as the charm<sup>p</sup> of liberty had not yet been experienced<sup>q</sup>. When a vessel<sup>r</sup> has been put in rapid motion<sup>s</sup>, after<sup>t</sup> the rowers have stopped<sup>u</sup>, the vessel itself still retains its movement and progress<sup>v</sup>, though the force<sup>w</sup> and impulse<sup>x</sup> of the oars has been suspended<sup>y</sup>. This not only cannot be praised, but not even allowed<sup>z</sup>, that we should not defend even (those who are) most completely strangers<sup>aa</sup> (to us,) though our own friends accuse (them.) Cælius writes that C. Flaminius fell at<sup>bb</sup> Trasymēnus, to<sup>cc</sup> the severe<sup>dd</sup> injury<sup>ee</sup> of the republic, by neglecting the rites of religion<sup>ff</sup>. Scipio, by the overthrow of two cities, destroyed not only actual<sup>gg</sup>, but future wars.

<sup>a</sup> § 209, R. 2, (2.) <sup>b</sup> summus. <sup>c</sup> clamor. <sup>d</sup> § 247. <sup>e</sup> deligatus. <sup>f</sup> transversus. <sup>g</sup> lumen, *pl.* <sup>h</sup> § 205, R. 7, (2.) <sup>i</sup> et. <sup>j</sup> æquus. <sup>k</sup> to be visible, cernor. <sup>l</sup> nubilum. <sup>m</sup> sæpe. <sup>n</sup> on account of the interposition, &c., globo terræ obstante. <sup>o</sup> to exercise kingly power, regno. <sup>p</sup> dulcēdo. <sup>q</sup> expertus. <sup>r</sup> navigium. <sup>s</sup> to put in rapid motion, concito. <sup>t</sup> quoniam. <sup>u</sup> inhibeo. <sup>v</sup> cursus. <sup>w</sup> impetus. <sup>x</sup> pulsus. <sup>y</sup> intermissus. <sup>z</sup> concēdo. <sup>aa</sup> most completely strangers, alienissimī. <sup>bb</sup> apud. <sup>cc</sup> cum. <sup>dd</sup> magnus. <sup>ee</sup> vulnus. <sup>ff</sup> rites of religion, religio. <sup>gg</sup> præsens.

WITH A NEGATIVE WORD, IN THE SENSE OF *WITHOUT* OR *UNLESS*.

Darius entered Scythia without the enemy's giving him an opportunity to fight.

The eye distinguishes white from black without any one's suggestion.

What is so like madness, as the empty sound even of the best and most elegant words, without any meaning at the bottom?

In this war no calamity has happened without my predicting it.

Darius Scythia ingredior, *non faciens hostis pugna potestas*.

A niger albus, etiam *nullus monens*, oculus distinguo.

Quis sum tam furiosus, quam verbum vel bonus atque ornatus sonitus inanis, *nullus subiectus sententia*?

Hic in bellum nihil adversus<sup>a</sup> accido, non *prædicens ego*.

<sup>a</sup> § 212, R. 3, N. 3.

*English to be turned into Latin.*

The Athenians, *without waiting<sup>a</sup> for reinforcements<sup>b</sup>*, march out<sup>c</sup> to battle<sup>d</sup> against six hundred thousand men. Who is there that would venture<sup>e</sup> to call<sup>f</sup> himself a philosopher, *without giving<sup>g</sup> any moral precepts<sup>h</sup>*? Nature gave the use of life, as<sup>i</sup> of money, *without fixing<sup>j</sup> any term<sup>k</sup>*. Nothing can happen<sup>l</sup> *unless some cause precedes*.

<sup>a</sup> expectatus. <sup>b</sup> sing. <sup>c</sup> egredior. <sup>d</sup> prælium. <sup>e</sup> audeo, § 260, R. 5. <sup>f</sup> dico. <sup>g</sup> tradendus. <sup>h</sup> a moral precept, præceptum officii. <sup>i</sup> tanquam. <sup>j</sup> præstitutus. <sup>k</sup> dies. <sup>l</sup> evenio.

R. 5. Others find fault with what Octavianus said and did, as if, having lost his fleets by a tempest, he had exclaimed, that he would gain the victory even against the will of Neptune.

The father of Tiberius remained alone in the party of L. Antonius, and escaped first to Præneste, and thence to Naples,

Alius dictum factumque Octaviānus crimīnor, quasi *classis* tempestas *perditus*, exclāmo<sup>a</sup>, etiam invītus Neptūnus<sup>b</sup> victoria sui adipiscor.

Tiberius pater solus L. Antonius in pars<sup>c</sup> permaneo, ac primò Præneste, deinde Neapōlis<sup>d</sup> evādo.

and having in vain offered emancipation to the slaves, he fled into Sicily.

Seneca relates that Tiberius, having suddenly called for his attendants, and no one answering, rose, and, his strength failing him, he fell not far from the bed.

*servusque frustra ad pileus vocātus*, in Sicilia profugio.

Senēca scribo Tiberius, subitō *vocātus minister*, ac nemo respondens, consurgo, nec procul a lectulus deficiens viscōdo

<sup>a</sup> § 263, 2. <sup>b</sup> R. 7, (a.) <sup>c</sup> *pl.* <sup>d</sup> § 79, 1.

*English to be turned into Latin.*

About<sup>a</sup> twenty-seven senators followed Vibius Virius home<sup>b</sup>, and feasted with him; and *having abstracted<sup>c</sup> (their) minds* as much as they could<sup>d</sup> by (means of) wine, from the sense of the impending<sup>e</sup> evil, they all took<sup>f</sup> poison. Physicians, *having found the cause* of a disease, think<sup>g</sup> that the cure is found<sup>h</sup>. Darius, *having heard<sup>i</sup> the news* of the ill health of Alexander, marched<sup>j</sup> with the greatest rapidity<sup>k</sup> to the Euphrātes. Theopompus the Lacedæmonian, *having changed<sup>l</sup> garments<sup>m</sup>* with his wife, escaped from custody as a woman.

<sup>a</sup> ferme. <sup>b</sup> § 237, R. 4. <sup>c</sup> alienātus. <sup>d</sup> *lit. were able to do.* <sup>e</sup> imminens. <sup>f</sup> sumo. <sup>g</sup> puto. <sup>h</sup> perf. <sup>i</sup> accipio. <sup>j</sup> contendo <sup>k</sup> celeritas. <sup>l</sup> permutātus. <sup>m</sup> habitus, *sing.*

R. 7. When nature and virtue are our guides, no error can possibly be committed.

Under the command of Pausanias, Mardonius was driven from Greece.

A spacious house often becomes a disgrace to its owner, if it be without visitors, and especially if it used once to be frequented, when it had another owner.

An oath is a religious affirma-

*Natūra et virtus dux* erro<sup>a</sup> nullus modus possum<sup>b</sup>.

*Pausanias dux* Mardonius Græcia fugo.

Amplius domus dedecus domīnus<sup>c</sup> sæpe fio, si hospes careo, et maxime si aliquando, *alius domīnus*, soleo frequento.

Sum jusjurandum re-

tion; what you have promised, therefore, with the attestation of God, must be observed.

Wisdom is the only thing which banishes sorrow from (our) minds, suffers us not to shudder with fear; and under the instruction of which we can live in tranquillity.

Augustus was born in the consulship of M. T. Cicero and Antonius, on the twenty-third of September, a little before sunrise.

ligiōsus affirmatio; qui igitur, *Deus testis*, promitto, is teneo<sup>d</sup>.

Sapientia sum unus qui mœstitia pello<sup>e</sup> ex animus, qui ego exhorresco metus non sino<sup>e</sup>, *qui præcepatrix*, in tranquillitas vivo<sup>a</sup> possum<sup>b</sup>.

Nascor Augustus, *M. Tullius Cicero et Antonius consul* nonus calendæ<sup>f</sup> Octōber<sup>g</sup> paulo ante sol exortus.

<sup>a</sup> pass.    <sup>b</sup> § 209, R. 3, (6.)    <sup>c</sup> § 227.    <sup>d</sup> § 274, R. 8, (a.)    <sup>e</sup> § 264, 10.    <sup>f</sup> § 326, 2, (3.)    <sup>g</sup> adj. § 326, 2, (5.) (b.)

### *English to be turned into Latin.*

Thales the Milesian (was the) first<sup>a</sup> (who) predicted an eclipse of the sun, which took place<sup>b</sup> in the reign of *Halyattes*, in the one hundred and seventieth year of the building<sup>c</sup> of the city. A peroration, which is called epilōgus, of C. Galba is extant, which, *when we were boys*, was so much esteemed<sup>d</sup>, that we even got it by heart<sup>e</sup>. Know<sup>f</sup> that no one dined<sup>g</sup> in the consulship of *Caninius*, that no<sup>h</sup> crime<sup>i</sup> was committed<sup>b</sup> in his consulship. Brutus created for his own colleague<sup>j</sup> *Valerius*, by whose aid<sup>k</sup> he had expelled<sup>l</sup> the kings. My father *Hamilcar* went into Spain (as) commander<sup>m</sup> when I was a little boy, not more<sup>n</sup> than nine years old<sup>o</sup>. Augustus travelled<sup>p</sup> frequently into the eastern and western provinces, accompanied<sup>q</sup> by *Livia*. *Lentulus*, a consular man, and pretor for the second time<sup>r</sup>, *Cethægus*, and other men of illustrious<sup>s</sup> name, were put to death<sup>t</sup> in prison by the authority of the senate. *Isocrætes* arose<sup>u</sup> when *Gorgias*, *Protagoras*, and the others whom I have just<sup>v</sup> mentioned, were already old men.

<sup>a</sup> primus omnium.    <sup>b</sup> fio.    <sup>c</sup> § 274, R. 5, (a.)    <sup>d</sup> lit. was in so great honor.    <sup>e</sup> to get by heart, edisco.    <sup>f</sup> § 162, 4.    <sup>g</sup> § 272.    <sup>h</sup> nihil.    <sup>i</sup> malum, § 212.    <sup>j</sup> lit. colleague for himself.    <sup>k</sup> adjutor.    <sup>l</sup> ejicio.    <sup>m</sup> imperator.    <sup>n</sup> not more, utpote non amplius.    <sup>o</sup> natus.    <sup>p</sup> meo.

<sup>q</sup> comes. <sup>r</sup> for the second time, itērum. <sup>s</sup> clarus. <sup>t</sup> to put to death, neco. <sup>u</sup> existo. <sup>v</sup> paulo antē.

The effects<sup>a</sup> of thunder (are) wonderful; money<sup>b</sup> is melted<sup>c</sup>, while the purse<sup>d</sup> is entire; the sword is liquefied, while the scabbard remains. Ships cannot enter<sup>e</sup> the harbor of Alexandria against the will<sup>f</sup> of those by whom the Pharos is occupied<sup>g</sup>. We know that the muscles<sup>h</sup> are diseased when they move<sup>aa</sup> against our will. The sons<sup>i</sup> of Tiberius Gracchus, grandsons of P. Scipio Africānus, died<sup>j</sup> in the lifetime of (their) mother Cornelia<sup>k</sup>, daughter of Africānus. There is a difference between the case of a man<sup>l</sup> who is oppressed by calamity, and of one<sup>m</sup> who seeks better things, when his affairs are in no respect unprosperous<sup>n</sup>. Octavius died suddenly<sup>o</sup>, as he was leaving<sup>p</sup> Macedonia<sup>q</sup>, before he could declare<sup>r</sup> himself a candidate for the consulship<sup>s</sup>; leaving behind him (his) children, Octavia<sup>t</sup> the elder, Octavia the younger, (and) also Augustus. Mithridātes carried on war with the Romans forty-four years<sup>u</sup> with various success<sup>v</sup>. It is certain that an eclipse of the sun does not take place<sup>w</sup> except at the very change<sup>x</sup> of the moon, and<sup>y</sup> of the moon only<sup>z</sup> when full.

<sup>a</sup> opus. <sup>b</sup> argentum. <sup>c</sup> conflo. <sup>d</sup> locūlus, pl. <sup>e</sup> intro in. <sup>f</sup> against the will, invitus. <sup>g</sup> teneo. <sup>h</sup> nervus. <sup>i</sup> libēri. <sup>j</sup> lit. had an end (exitus) of life. <sup>k</sup> lit. (their) mother Cornelia being still (adhuc) alive. <sup>l</sup> there is a difference, &c.; lit. his case (causa) is different (alius.) <sup>m</sup> is. <sup>n</sup> when his affairs, &c.; lit. no affairs of his (suus) being adverse. <sup>o</sup> died sudden'y, mortem obiit repentinam. <sup>p</sup> as he was leaving, decēdens. <sup>q</sup> § 242. <sup>r</sup> profiteor. <sup>s</sup> gen. <sup>t</sup> lit. (his) children (libēri) Octavia, &c. surviving (superstes.) <sup>u</sup> § 236, R. 5. <sup>v</sup> victoria. <sup>w</sup> to take place, fio. <sup>x</sup> at the very change, lit. (being) very new. <sup>y</sup> autem. <sup>z</sup> non nisi. <sup>aa</sup> pass. § 248, I. Remark 1, (2.)

### CONNECTION OF TENSES.

§ 258, I In the connection of leading and dependent clauses, only tenses of the same class can, in general, be united with each other.

1, (1.) Such is the corruption of bad habit, that the sparks of virtue are extinguished by it; Tantus sum corruptēla malus consuetūdo, ut ab is tanquam ignicōlus vir

and vices spring up and are confirmed.

Sisygambis said, O king, you deserve that we should pray for those things for you, which we prayed for formerly for our Darius; and, as I perceive, you are worthy of having surpassed so great a king, not in good fortune only, but in equity.

There is not a province, I believe, excepting only Africa and Sardinia, which Augustus did not visit.

There are some who have related that Marius fell engaging with Telesinus.

(2.) In the epistles of Cicero to Atticus, every thing relating to the changes of the republic is so described that (there is) nothing (which) does not appear in them.

Nature has lavished such great abundance of things, that those which are produced appear to have been bestowed upon us intentionally, not to have originated accidentally.

Silius has done well in having come to terms, for I wished not to disappoint him, and yet feared what I could do.

I have attained this by my exploits, that I am thought a safe debtor.

Few have been found who have exposed their lives to the weapons of the enemy with no reward in view.

(3.) I shall find many whom I can easily persuade of whatever I wish.

They could not destroy all

tus *extinguo*; *exoriorque* et *confirmo* vitium.

Sisygambis, rex, inquam, *mereor ut* is *precō* tu, qui Darius noster quondam precor; et, ut video, dignus *sum* qui tantus rex non felicitas solū, sed etiam equitas *supēro*<sup>a</sup>.

Non *sum* provincia, ut opinor, exceptus<sup>b</sup> duntaxat Africa et Sardinia, qui<sup>c</sup> Augustus non *adeo*<sup>d</sup>.

*Sum* qui Marius concurrens cum Telesinus occumbo *prodo*<sup>e</sup>.

In Cicero ad Atticus epistola sic omnis de mutatio respublica *perscribo*<sup>f</sup>, *ut*<sup>g</sup> nihil in is non *appareo*.

Tantus res ubertas natura *largior*, *ut*<sup>h</sup> is qui gigno dono<sup>h</sup> consulto ego, non fortuito nascor<sup>h</sup>. *videor*.

Bene *facio* Silius qui *transigo*<sup>i</sup>, neque enim is<sup>i</sup> desum volo, et quis possum<sup>k</sup> timeo.

Ego res meus gestus hic *assēquor*, *ut* bonus nomen *existimo*.

Paucus *reperior* qui nullus præmium<sup>l</sup> propositus vita suus hostis telum *objicio*<sup>e</sup>.

*Reperio* multus qui<sup>m</sup> quisquis<sup>n</sup> volo<sup>o</sup> facile *persuadco*<sup>p</sup>.

Testis omnis, si cupio<sup>q</sup>,



witnesses, (even) if they wished ; for as long as the human race shall exist, there will not be wanting some one to accuse them.

I think that Cæsar will take care to withdraw his troops ; for he will gain a victory, if he is made consul.

If the conversation of Curio shall produce any thing of such a kind that it requires to be written to you, I will subjoin it to my letter.

As long as Pompey was in Italy, I ceased not to hope ; now, even if I must make the trial with danger, I will try, at any rate, to escape hence.

2, (1.) Other dissensions were of such a kind that they tended not to the destruction but to the change of the state.

I did not suppose that, when a consul elect was defended by the son of a Roman knight, his accusers would speak of the newness of his family.

This affair made it very difficult for Cæsar<sup>z</sup> to determine what plan to adopt, lest, if he led his troops rather early from their winter quarters, he should be in straits for provisions.

(2.) Some fathers of families provided by their will, that victims should be led to the Capitol, and vows discharged for them by their heirs, because they had left Augustus alive.

The state was so arranged by the skill of Servius Tullius, that all the distinctions of patrimony,

interficio non possum<sup>a</sup> ; nam dum homo genus sum, *qui accūso*<sup>e</sup> is, non *desum*.

Ego puto Cæsar *facio*<sup>r</sup> ut præsidium *dedūco* ; vinco<sup>s</sup> enim si consul *facio*<sup>r</sup>.

Si quis Curio sermo ejusmodi *affēro*<sup>s</sup> *qui* ad tu *scribo*<sup>t</sup>, is *litērae* meus adjungo.

Quoad Pompeius in Italia sum, spero non desisto ; nunc, si vel periculum experior<sup>u</sup>, *experior* certè, *ut hinc avōlo*.

Alius dissensio *sum*<sup>r</sup> ejusmodi, *qui* non ad deleo<sup>o</sup> sed ad commūto<sup>o</sup> *respublica pertineo*<sup>o</sup>.

Non *arbitror*<sup>r</sup>, quum consul designātus ab eques Romānus filius *defendo*<sup>x</sup>, de genus novitas accusātor dico<sup>y</sup>.

Magnus hic res difficultas ad consilium capio<sup>o</sup> Cæsar *affēro*, *ne*, si matūrè<sup>aa</sup>, ex hiberna copia *edūco*, ab res frumentarius *labōro*.

Nonnullus pater-familias<sup>bb</sup> testamentum *caveo*, *ut* ab hæres suus victima in Capitolium *duco*, votumque<sup>cc</sup> pro sui *solvo*, *quod* superstes Augustus *relinquo*<sup>dd</sup>.

Servius Tullius sollertia ita *ordīno* *respublica*, *ut* omnis *patrimonium*,

dignity, age, trades, and offices, were registered.

Augustus brought up his daughter and granddaughters in such a way, that he even accustomed (them) to spinning, and forbade (them) to say or do any thing but what might be inserted in the daily register.

(3.) I had heard from himself how generously he had been treated by you.

Neither by letter, nor by decree of the senate, had the consuls commanded me what I should do.

There was a strong west wind, and the soldiers (of Alexander) had cut down a great deal of wood, that they might make a passage through the rocks: it had been dried by the heat, and fire being set (to it,) the wind carried the flame against the faces of the enemy.

R. 4. Socrates was accustomed to say, that all (men) were sufficiently eloquent in that which they understood.

Tiberius replied to the ambassadors of Ilium, who were somewhat late in their condolence, that he also grieved for their misfortune, because they had lost (their) illustrious citizen, Hector.

They say that Pyrrhus, the greatest master of the gymnastic games, used to enjoin upon those whom he was training, that they should not be angry.

In the mean time, I shall delight myself with the muses; and it will never occur to me to envy

dignitas, ætas, ars, officiumque discrimen in tabula refëro.

Filia et neptis ita instituo Augustus, ut etiam lanificium assuefacio, vetique loquor aut ago quisquam, nisi qui in diurnus commentarius refëro<sup>ee</sup>.

Ego ex ipse audio, quam a tu liberaliter tracto<sup>k</sup>.

Consul neque senatus consultum neque litëræ præcipio ego quis facio<sup>k</sup>.

Vehemens Favonius sum, et multus materia cædo miles<sup>c</sup>, ut aditus per saxum facio: hic vapor inaresco, ignisque injectus flamma in os hostis ventus fero<sup>v</sup>.

Socrâtes dico soleo, omnis in is, qui scio<sup>ff</sup> satis sum elöquens.

Iliensis legâtus, paulo serö<sup>gg</sup> consölans, respondeo Tiberius, sui quoque vicis<sup>hh</sup> is doleo, quöd egregius civis Hector amitto<sup>ii</sup>.

Pyrrhus, magnus præceptor certâmen gymnîcus, soleo aio hic, qui exerceo, præcipio, ne irascor.

Interea cum musa ego<sup>jj</sup> delecto; nec ego<sup>kk</sup> unquam venio in mens Cras-

Crassus, or to regret that I have not departed from my own course of conduct<sup>mm</sup>.

I see you are collecting every thing respecting the republic, which you think can give me any hope of a change of affairs.

I wrote back immediately to Pompey, that I was not seeking where I might be most safely.

Parmenio reached Damascus on the fourth day, the prefect already fearing that no trust had been reposed in him.

When I doubt what it is right for me to do, my affection for Pompey has great weight (with me.)

sus invideo, neque *pæni* *teo* quòd a ego ipse non *descisco*<sup>ll</sup>.

De republica *video* tu omnis *colligo*, qui *puto*<sup>nn</sup> aliquis spes ego possum *affèro* muto<sup>oo</sup> res.

Pompeius statim *rescribo*, non ego *quæro*, ubi *tutè sum*.

Parmenio · Damascus quartus dies *pervenio*, jam *metuens* præfectus ne sui fides non *habeo*.

*Dubitans* ego<sup>pp</sup> quis ego facio par *sum*<sup>qq</sup>, magnus pondus *affèro* benevolentia erga Pompeius.

<sup>a</sup> § 264, 9. <sup>b</sup> § 205, R. 2, Exc. <sup>c</sup> § 233. <sup>d</sup> § 264, 7. <sup>e</sup> § 264, 6. <sup>f</sup> perf. <sup>g</sup> § 262, R. 1. <sup>h</sup> § 270, Remark 3. <sup>i</sup> § 264, 8. <sup>j</sup> § 226, R. 2. <sup>k</sup> § 265. <sup>l</sup> pl. § 257. <sup>m</sup> § 223, R. 2. <sup>n</sup> § 229. <sup>o</sup> § 260, II. R. 4. <sup>p</sup> persuadeam, § 264, 1, (b.) <sup>q</sup> § 261, 1. <sup>r</sup> with subj., § 273, 1, (b.) <sup>s</sup> § 145, VI. <sup>t</sup> § 274, 8. <sup>u</sup> § 209, R. 3, (3.) <sup>v</sup> imp. <sup>w</sup> § 275, II. <sup>x</sup> § 263, 5, R. 2. <sup>y</sup> § 272. <sup>z</sup> lit. brought great difficulty to Caesar. <sup>aa</sup> § 256, Remark 9, (a.) med. <sup>bb</sup> § 43, 2. <sup>cc</sup> sing. <sup>dd</sup> § 266, 3. <sup>ee</sup> § 266, 1. <sup>ff</sup> § 266, 2. <sup>gg</sup> § 256, Remark 9, (a.) med. <sup>hh</sup> acc. <sup>ii</sup> § 266, 3. <sup>jj</sup> pl. <sup>kk</sup> § 225, IV. Remark 2. <sup>ll</sup> § 273, 5. <sup>mm</sup> lit. from myself. <sup>nn</sup> § 264, 1, (b.) <sup>oo</sup> § 275, II. <sup>pp</sup> § 224. <sup>qq</sup> § 265.

### English to be turned into Latin.

They *believed*<sup>a</sup> that he *who was eminent*<sup>b</sup> in wisdom<sup>c</sup> had been a scholar<sup>d</sup> of Pythagōras. I *do not even now*<sup>e</sup> *discuss*<sup>f</sup> *what would*<sup>g</sup> *be easiest*<sup>h</sup>. There *are* many (things) *probable by which* the life of a wise man *is regulated*<sup>i</sup>. You *will perceive* by<sup>j</sup> the same books, both *what*<sup>k</sup> I *did*<sup>i</sup> and *what*<sup>k</sup> I *said*. Rabirius *was*<sup>a</sup> among<sup>m</sup> those *whom* he *would have been*<sup>n</sup> most mad<sup>o</sup>, if he *had opposed*<sup>p</sup>, most base if he *had deserted*<sup>q</sup>. Solon, when he *was asked*<sup>r</sup>, *why* he *had ordained*<sup>s</sup> no punishment for<sup>t</sup> him *who killed*<sup>u</sup> his parent, replied, that he had thought<sup>v</sup> that no one would do it. This *ought* rather *to*

*have been prescribed<sup>w</sup>, that we should take<sup>x</sup> such<sup>y</sup> care<sup>z</sup> in forming<sup>aa</sup> friendships, that we should at no time<sup>bb</sup> begin<sup>cc</sup> to love one<sup>y</sup>, whom we could ever<sup>dd</sup> hate. Cæsar entertained<sup>r</sup> confident hopes<sup>ee</sup>, that, when his demands<sup>ff</sup> should be known, it would come to pass<sup>gg</sup>, that Ariovistus would desist<sup>hh</sup> from his obstinacy<sup>ii</sup>. Ariovistus despatched<sup>jj</sup> a part of his forces to assault<sup>kk</sup> the smaller camp. When Cæsar had sent messengers to the Sigambri to demand<sup>ll</sup> that they should surrender to him those who had made war upon<sup>mm</sup> him and upon Gaul, they replied, that the Rhine terminated<sup>nn</sup> the empire of the Roman people.*

<sup>a</sup> perf. to be eminent, excello. <sup>c</sup> § 250. <sup>d</sup> auditor. <sup>e</sup> § 279 3, (d.) ad init. <sup>f</sup> disputo. <sup>g</sup> § 145, R. 2, Note 4. <sup>h</sup> expeditus, rego. <sup>i</sup> ex. <sup>k</sup> pl. <sup>l</sup> gero. <sup>m</sup> cum. <sup>n</sup> § 261, 1. <sup>o</sup> amens. <sup>p</sup> oppugno, § 261, 1. <sup>q</sup> relinquo. <sup>r</sup> imp. <sup>s</sup> constituo. <sup>t</sup> in. <sup>u</sup> neco, § 266, R. 4. <sup>v</sup> puto. <sup>w</sup> præcipio, § 274, R. 8, (a.) <sup>x</sup> adhibeo. <sup>y</sup> is. <sup>z</sup> diligentia. <sup>aa</sup> comparo. <sup>bb</sup> at no time, ne quando. <sup>cc</sup> incipio. <sup>dd</sup> aliquando. <sup>ee</sup> to entertain confident hopes, magnam in spem venio. <sup>ff</sup> postulatum, § 257. <sup>gg</sup> that it would come to pass, fore. <sup>hh</sup> § 268, R. 4, (b.) <sup>ii</sup> pertinacia. <sup>jj</sup> mitto. <sup>kk</sup> oppugno, § 264, 5. <sup>ll</sup> § 264, 5. <sup>mm</sup> to make war upon, inféro bellum. <sup>nn</sup> finio.

### INDICATIVE MOOD.

§ 259. The indicative is used in every proposition in which the thing asserted is represented as a reality.

The liberty of the Roman people is at stake.

The inclinations of the citizens have been different.

Fear made you good.

Our reasoning agrees; our language differs.

The remembrance of slavery will make liberty more pleasant.

A dispute about a word disturbs  
en

Libertas ago populus  
Romānus.

Diversus voluntas civis  
sum.

Tu bonus timor facio  
Ratio noster consentio  
oratio pugno.

Jucundus facio liber  
tas servitus recordatio.

Verbum controversia  
torqueo homo.

Time itself brings me comfort.

Did you dare to speak against me before the conscript fathers?

How difficult it is not to betray guilt in the countenance!

Riches do not make a king.

He is a king who fears nothing.

In requiting a favor, we ought, if we believe Hesiod, to imitate fertile fields, which give much more than they have received.

If you are poor, Æmilianus, you will always continue poor: riches are now given to none but to the rich.

Behold the rainbow draws water; it will rain, I believe, to-day.

How often the greatest talents are hidden in obscurity!

As not every field which is cultivated is fruitful; so cultivated minds do not all bear fruit.

Who does not very highly commend Codrus, the preserver of Athens?

R. 1, (1.) Pompey said, "Do you guard and defend the camp; I will visit the other gates and encourage the garrison."

(2.) After the termination of the war, Cæsar learned these facts from those who were present at the conversation.

As soon as Philip had saluted me, he immediately set off for Rome.

After Cæsar had arrived there, he demanded hostages.

Ætas ipse ego *affëro* solatium.

Tu apud pater conscriptus contra ego dico *audeo*?

Quàm difficilis *sum* crimen non prodo vultus!

Rex non *facio* ops.

Rex *sum*, qui metuo nihil.

In *refëro*<sup>a</sup> gratia, si modò Hesiödu*s credo*, *debeo* imitor ager fertilis qui plus multus *affëro* quàm *accipio*.

Semper *sum* pauper, si pauper *sum*, Æmiliãnu*s do* ops nullus nunc, nis dives.

Ecce *bibo* arcus; *pluo credo*, hodie.

Ut sæpe supërus ingenium in occultus<sup>b</sup> *lateo*!

Ut ager non omnis frugifer *sum* qui *colo*; sic animus non omnis cultus fructus *fero*.

Quis Athênæ conservator, Codrus, non maxime *laudo*?

Pompeius, "Tueor," inquam, "castra et defendo: ego reliquus porta *circumeo* et præsidium *confirmo*."

Bellum confectus, ab is Cæsar hic factum cognosco, qui sermo *inter-sum*.

Philippus, ut ego *saluto*, statim Roma profisciscor.

Eò postquam Cæsar *pervenio*, obses posco.

When the Helvetii were informed of his approach, they send ambassadors to him.

(3.) Cæsar was informed, that all the Belgæ, who, we have said, constitute a third part of Gaul, were conspiring against the Roman people.

(4.) Should any thing new occur, take care that I may be informed.

Salute Pilia and Attica.

(5.) Do not commend me hereafter to your (friend) Cæsar.

Do not envy your brother.

R. 2. I will satisfy you if I can.

R. 3. Volumnia ought to have been more attentive to you, and even that which she did, she might have done more carefully.

You ought long since to have been led to execution, by the command of the consul, (and) that destruction, which you have been long devising against all of us, should have been turned against yourself.

The army might have been destroyed, if any one had dared to conquer.

If men apply reason to fraud and malice, it would have been better that it had not been given, than given, to the human race.

What condition would it not have been desirable to accept, rather than abandon our country?

When it would have become them to stand in the line of battle and fight, then they took ref-

Ubi de is adventus Helvetius certus<sup>c</sup> *facio*, legātus ad is mitto<sup>d</sup>.

Cæsar certus *facio*, omnis Belgæ, qui tertius sum Gallia pars *dico*, contra populus Romanus *con-jūro*.

Si quis accido novus<sup>e</sup>, *facio*<sup>f</sup>, ut scio.

Pilia Atticæque *saluto*<sup>f</sup>

Ego posthac ne *commendo*<sup>f</sup> Cæsar tuus.

Ne *invideo*<sup>f</sup> frater tuus.

Ego, si *possum*, *facio* tu satis.

Volumnia *debeo* in tu officiōsus sum, et is ipse qui *facio*, *possum* diligens *facio*.

Ad mors tu duco *jusus* consul, jampridem *oporteo*<sup>e</sup> in tu confēro pestis iste, qui tu in ego omnis jamdiu machinor<sup>h</sup>.

Deleo *possum* exercitus, si quis audeo vinco

Si homo ratio in fraud malitiæque *converto*, non do ille quàm do humanus genus *bonus sum*.

Qui conditio non *accipio*<sup>i</sup>, potiùs quàm *relinquo*<sup>i</sup> patria?

Quum in acies sto ac pugno *decet*, tum in castra *refugio*; quum pro

age in the camp; when it was their duty to fight before the rampart, they surrendered (their) camp.

vallum *pugni*, castra trado.

Plato thinks that philosophers should take no part in political affairs, except by compulsion: it would, however, be more reasonable that it should be done spontaneously.

Plato philosophus ad respublica ne accēdo quidem debeo puto, nisi coactus: *æquus* autem *sum*<sup>g</sup> is voluntas fio.

<sup>a</sup> § 275, II. <sup>b</sup> *neut.* <sup>c</sup> *comp.* <sup>d</sup> § 145, I, 3. <sup>e</sup> § 212, R. 3, N. 3. <sup>f</sup> *sing.* <sup>g</sup> *imp.* <sup>h</sup> § 145, I. 2. <sup>i</sup> § 274, R. 8, (*a.*)

# SUBJUNCTIVE MOOD.

§ 260. The subjunctive mood is used to express an action or state simply as conceived by the mind.

I. For he supposed that in this way he should most easily retain, subject to his power, those speaking the Greek language, who lived in Asia, if he intrusted the defence of the towns<sup>c</sup> to his friends.

Sic enim puto facile sui Græcus lingua<sup>a</sup> loquens, qui Asia *incōlo*<sup>g</sup>, sub suis retineo<sup>b</sup> potestas, si amicus suus oppidum tueor trado<sup>d</sup>.

In this battle the Athenians were so much more distinguished for valor, that they routed ten times (their) number of enemies; and so frightened (them,) that the Persians directed their course not to their camp, but to their ships.

In qui<sup>e</sup> prælium tantus plūs virtus<sup>f</sup> valeo Atheniensis, ut decemplex numerus hostis *profligo*<sup>g</sup>; adeoque perterreo, ut Persa non castra, sed navis *peto*<sup>g</sup>.

It seems not out of place to mention what reward was given to Miltiades for this victory.

Qui victoria<sup>h</sup> non alienus videor, qualis præmium Miltiades *tribuo*, doceo.

II. R. 1. The Pythia directed that they should take Miltiades as their commander; that if they should do this, their enterprises would prove successful.

Pythia præcipio, ut Miltiades sui<sup>i</sup> imperator *sumo*<sup>j</sup>; is si *facio*<sup>k</sup>, inceptum prosperus sum<sup>l</sup>.

Miltiades returns to Lemnos,

Miltiades Lemnus re-

and demands that they should surrender up the city to him, according to their engagement.

There was a great dispute among the generals, whether they should defend themselves by their walls, or should meet the enemy, and engage in battle.

R. 2. You would have supposed that Sylla had come into Italy, not as the avenger of war, but as the promoter of peace; with so much tranquillity did he lead his army through Apulia and Calabria.

Could you have thought, that it could ever happen, that I should be at a loss for words?

Alexander uttered frequent groans, just as if the death of his own mother had been announced; you would have believed that he was weeping amidst his own connections, and not administering, but seeking consolation.

R. 3 Grant, indeed, that those are good things which are so esteemed, — honors, riches, pleasures, and the rest, — yet even in the enjoyment of these, immoderate joy is unseemly.

Grant that there is a difference between the dignity of the highest men and the lowest; there is not one degree of crime in killing illustrious men, and another, the obscure.

R. 4. I could relate on sufficient evidence, that Augustus was surnamed Thursinus.

Brother, with your good leave I would say (it,) this sentiment is very prejudicial to the public, when

vertor, et ex pactum pos-  
tulo, ut sui urbs *trado*<sup>m</sup>

Inter prætor magnus  
sum contentio utrūm  
mœnia sui *defendo*<sup>l</sup>, an  
obviām *eo*<sup>j</sup> hostis, acies-  
que *contendo*<sup>l</sup>.

*Puto*<sup>n</sup> Sylla venio in  
Italia, non bellum vindex  
sed pax auctor; tantus  
cum quies exercitus per  
Calabria Apuliâque du-  
co.

*Putōne* unquam accīdo  
possum ut ego verbum<sup>o</sup>  
desum?

Alexander, haud secus  
quām ac si parens suus  
mors nuntio, creber edo  
gemitus; *credo* is inter  
suus necessitudo fleo, et  
solatium non adhibeo sed  
quæro.

*Sum*, sanè, iste bonum  
qui puto, — honor, divi-  
tiæ, voluptas, cet̃rus<sup>p</sup>, —  
tamen in is ipse potior<sup>q</sup>,  
gestiens lætitia turpis  
sum.

*Intersum* inter vita dig-  
nitas sup̃rus atque inf̃e-  
rus; non alius facinus<sup>r</sup>  
clarus homo, alius obscū-  
rus neco<sup>o</sup>.

Thursinus cognomīno  
Augustus, satis certus  
probatio<sup>r</sup> *trado*<sup>l</sup>.

Frater, bonus tuus ve-  
nia *dico*, iste sententia  
maximè obsum respubli-



it is alleged that something is true and right, but it is denied that it can be carried, that is, that the people can be resisted.

You can scarcely find a man of any nation, age, or rank, whose felicity you can compare to the fortunes of Metellus.

I would not deny that my language seemed to you harsh and atrocious; but how much more atrocious do you think that your deeds are, than my words?

I should not reckon him second or third in a chariot-race, who has scarcely quitted the barriers, when the first has already received the palm.

The third mode of mining would outdo the work of the giants; galleries being carried through a great space, the mountains are excavated by torch-light.

I wish you to be persuaded that you can do nothing more acceptable to me, than to assist Lamia in his candidateship with all your resources.

It escaped me to write to you before about Dionysius; if it shall be necessary to send for him, (which I do not wish,) you will take care that we do not give him trouble against his will.

Assuredly I should not a little prefer the mind of Socrates to the fortunes of all those who sat in judgment upon him.

R. 5. Who would deny that all fickle men, all men of strong desires, in short, all wicked men, are slaves?

ca, quum aliquis verus et rectus sum dico<sup>u</sup>, sed ob-  
tineo, is sum, resisto  
possum<sup>v</sup> populus<sup>v</sup>, nego.

Vix ullus gens, ætas,  
ordo homo invenio<sup>t</sup>, qui  
felicitas fortuna Metel-  
lus comparo<sup>x</sup>.

Non nego<sup>t</sup> tristis a-  
troxque tu<sup>p</sup> video oratio  
meus; quantus<sup>y</sup> credo  
factum vester atrox sum  
quam verbum meus?

Non in quadriga<sup>z</sup> is  
secundus numero<sup>t</sup>, aut  
tertius, qui vix e carcer  
exeo<sup>x</sup>, quum palma jam  
primus accipio<sup>u</sup>.

Tertius ratio effodio<sup>aa</sup>  
metallum opus<sup>p</sup> gigas  
vinco; cuniculus per  
magnus spatium actus,  
cavo mons ad lucerna  
lumen.

Volo tu<sup>v</sup> persuadeo<sup>bb</sup>,  
nihil tu ego gratus facio  
possum, quam si omnis  
tuus ops Lamia in peti-  
tio juvo<sup>cc</sup>.

De Dionysius fugio  
ego ad tu antea scribo;  
tu tamen video si arces-  
so<sup>dd</sup>, (qui nolo,) ne mo-  
lestus sum invito<sup>ee</sup>.

Næ ego haud paulus<sup>y</sup>  
Socrætes animus malo,  
quam is omnis fortuna  
qui de is iudico.

Quis nego omnis levis,  
omnis cupidus, omnis  
denique improbus sum  
servus?

If we ourselves, who are precluded from all gratification by our business, are nevertheless attracted by the games, why should you wonder at the uneducated multitude?

Who would not, with reason, wonder that the plane-tree should have been brought from another hemisphere only for the sake of its shade?

What can seem great to him in human affairs, to whom all eternity and the magnitude of the whole universe is known?

One furious gladiator carries on war against his country; are we to yield to him; are we to listen to his conditions?

R. 6. So live with an inferior, as you would wish a superior to live with you.

Let every one become acquainted with his own disposition, and show himself a severe judge both of his own good qualities and faults.

Do not allow it to happen, that when all (advantages) have been supplied to you by me, you should seem to have been wanting to yourself.

If I have defended my own safety against your brother's most cruel attack upon me, be satisfied that I do not complain to you too of his injustice.

Were I to deny that I am affected with regret for Scipio, philosophers must see to it, with

Si egomet ipse, qui at delectatio omnis negoti-um impedio, ludus tamen delecto, qui tu *admīror* de multitūdo indoctus?

Quis non jus<sup>ss</sup> *miror* platānus, umbra gratia tantūm, ex aliēnus peto<sup>gg</sup> orbis?

Quis *video* is magnus in res humānus qui æternitas omnis totusque mundus notus sum<sup>x</sup> magnitūdo?

Unus furiōsus gladiātor contra patria gero bellum; hic *cedo*; hic conditio *audio*?

Sic cum iufērus *vivo*, quemadmōdum tucum supērus volo<sup>hh</sup> *vivo*.

Suus quisque<sup>ii</sup> *nosco* ingenium, acerque sui et bonum et vitium suus iudex *præbeo*.

Ne *committo*, ut, quum omnis tu suppedīto<sup>jj</sup> a ego<sup>p</sup>, tute tu desum *video*.

Si meus salus contra frater tuus impētus in ego crudēlis defendo<sup>kk</sup>, satis *habeo* nihil ego etiam tucum de is injuria conquēror.

Ego si Scipio desiderium ego moveo nego, quām is rectē facio *videc*

what propriety I should do so ; but I should certainly speak falsely.

Let the Stoics look to it, whether it be an evil to be in pain.

You will say, " Write nothing at all." How shall I better escape those who wish to misrepresent ?

R 7. O war, greatly to be dreaded, since Catiline is to have this pretorian cohort !

I will cause that no good man shall perish.

Finally, I will so conduct myself in the state as to remember always what I have done, and to provide that they shall appear to have been accomplished by virtue, and not by accident.

Metellus Pius was asked what he intended to do the next day.

The chiefs of the Ædui said, they did not doubt, if the Romans should conquer the Helvetii, that, in common with the rest of Gaul, they would deprive the Ædui of liberty.

sapiens ; sed certè mentior.

Sumne malum doleas necne, Stoicus video<sup>t</sup>.

" Nihil," inquam, " omniño scribo<sup>t</sup>." Quí magis effugio is qui volo fingo ?

O bellum magnopère pertimescendus, cum hic sum<sup>11</sup> habiturus Catilina cohors prætorius.

Perficio ut ne quis bonus intereo<sup>11</sup>.

Denique ita ego in respublica tracto, ut memini<sup>mm</sup> semper qui gero, curorque<sup>11</sup>, ut is virtus, non casus, gero videor.

Metellus Pius interroggo quis posterus dies facturus sum<sup>n</sup>.

Princeps Ædui, non dubito sui, dico, quin, si Helvetii supëro<sup>cc</sup> Romanus, unà cum reliquis Gallia Æduus libertas sum<sup>11</sup> eripio.

<sup>a</sup> § 247. <sup>b</sup> § 272. <sup>c</sup> lit. the towns to be defended, § 274, R. 7, (a.)  
<sup>d</sup> § 266, R. 4. <sup>e</sup> § 206, (17.) <sup>f</sup> § 247. <sup>g</sup> § 260, I. <sup>h</sup> genit. <sup>i</sup> § 211,  
 R. 5, (1.) <sup>j</sup> R. 1, (2.) <sup>k</sup> R. 1, (4.) <sup>l</sup> § 266, 2, & R. 4. <sup>m</sup> R. 1,  
 (1.) <sup>n</sup> imp. <sup>o</sup> lit. that words should be wanting, &c. <sup>p</sup> pl. <sup>q</sup> § 275,  
 II. & § 162, 20. <sup>r</sup> § 247. <sup>s</sup> lit. illustrious men are not killed, &c. <sup>t</sup> perf.  
<sup>u</sup> ind. <sup>v</sup> § 239, Remark 4, & § 209, R. 3, (6.) <sup>w</sup> § 223, R. 2. <sup>x</sup> § 266,  
 1. <sup>y</sup> § 256, R. 16. <sup>z</sup> lit. among the chariots. <sup>aa</sup> § 275, II. <sup>bb</sup> § 262,  
 R. 4. <sup>cc</sup> § 145, VI. <sup>dd</sup> § 274, R. 8, (a.) <sup>ee</sup> § 222, 3. <sup>ff</sup> § 249, II  
<sup>gg</sup> § 273, 5. <sup>hh</sup> R. 5. <sup>ii</sup> § 279, 14. <sup>jj</sup> § 263, 5. <sup>kk</sup> § 261, 2. <sup>ll</sup> pres  
<sup>mm</sup> perf. § 183, 3 N. 3.

## PROTASIS AND APODOSIS.

§ 261. In a sentence containing a *condition* and a *conclusion*, the former is called the *protāsis*, the latter the *apodōsis*.

1. They report that Alexander said, "If I were not Alexander, I would willingly be Diogenes."

There are innumerable things of the same kind which I could not endure, if I had not my friend Atticus as a partner of my pursuits.

These things seem ridiculous to you, because you are not present, which if you were to see, you could not help weeping.

If any one were to dig round these plane-trees and water them, their branches would not be knotty, and their trunks unsightly.

If the gods were to make philosophy a vulgar good, if we were born wise, wisdom would lose what is the best part of it; it would be among accidental things.

2. The war carried on before Modena followed; in which, were I to call Atticus only prudent, I should say less than I ought.

Even in causes in which we have only to do with the judges, and not with the people, yet, if I were deserted by the audience, I should not be able to speak.

I neither could imitate the orations which Thucydides has intro-

Alexander dico fero, "Nisi Alexander *sum*, *sum* libenter Diogē<sup>tes</sup>."

*Sum* innumerabilis genus idem, qui quidem non *fero*, nisi *habeo* socius studium meus Atticus noster

Hic tu ridiculus video, quia non adsum, qui si *video*, lacryma non *teneo*.

Si quis hic platānus *circumfodio*, si *irrigo*, non nodosus *sum* ramus et squalidus truncus.

Si deus philosophia bonum vulgāris *facio*, si prudens *nascor*, sapientia, qui in sui bonus habeo *perdo*<sup>a</sup>; inter fortuitus *sum*.

Sequor bellum gestus apud Mutina; in qui si tantum Atticus prudens *dico*, minus quam debeo *prædico*.

Ego verò, in is etiam causa in qui omnis ego res cum iudex *sum*<sup>b</sup>, non cum populus, tamen si a corōna *relinquo*<sup>c</sup>, non *queo*<sup>d</sup> dico.

Oratio qui historia<sup>e</sup> suos interpono Thucyd

duced into his history, if I would, nor perhaps would, if I could.

If wisdom were given me with this limitation, that I should keep it shut up, and not give it utterance, I would reject it.

R. 1. If a good reputation is better than riches, and money is so eagerly desired, how much more ought glory to be desired!

There is the greatest accuracy of information in the senses, if they are sound, and all things are removed which hinder and obstruct.

If thou art a god, said the Scythian ambassadors to Alexander, thou oughtest to bestow benefits on mortals, not to take away theirs.

If a pilot is extolled with distinguished praise, who saves a ship from a storm and a sea full of rocks, why should not his prudence be thought peculiar who has attained safety from amidst public commotions?

If you love me, if you know that you are loved by me, exert yourself through your friends, clients, guests, (and) in short, your freedmen and slaves, that no leaf may be lost of the books which Sergius Claudius left.

Arms are of little value abroad, unless there is prudent management at home.

ides, imitor neque possum, si volo, nec volo fortasse, si possum.

Si cum hic exceptio do ego sapientia, ut ille inclusus teneo nec enuncio, *reicio*.

Si bonus existimatio divitiæ *præsto*, et pecunia tantopere *expeto*, quantum gloria magis *expeto*!

Magnus *sum*<sup>h</sup> in sensus veritas, si sanus *sum*, et omnis *removeo* qui obsto et impedio.

Si deus *sum*, legatus Scythicus Alexander dico, tribuo mortalis beneficium debeo, non suus<sup>i</sup> eripio.

Si gubernator præcipuus laus *fero*, qui navis ex hiems mareque scopulosis servo, cur non singularis is *existimo*<sup>j</sup> prudentia, qui ex procella civilis ad incolumitas pervenio?

Si ego *amo*, si tu a ego *amo scio*, *enitor*<sup>k</sup> per amicus, cliens, hospes, liberatus denique ac servus tuus, ut scida nequis depereo ex is liber, qui Sergius Claudius relinquo.

Parvus *sum* foris arma, nisi *sum* consilium domus.

<sup>a</sup> *plup.* <sup>b</sup> *lit. in which the whole matter is to us, &c.* <sup>c</sup> *perf.* <sup>d</sup> *pres.*  
<sup>e</sup> § 224. <sup>f</sup> § 256, R. 16. <sup>g</sup> *ind.* § 274, R. 8, (a.) <sup>h</sup> *ind.* <sup>i</sup> § 208. (6.)  
<sup>j</sup> *subj* <sup>k</sup> § 259, R. 1, (4.)

*English to be turned into Latin*

The Roman prodigijs, Horatius, Mucius, and Clælia, if they *were*<sup>a</sup> not<sup>b</sup> in the annals, *would seem* at this day fables. Socrâtes said to his slave, "*I would beat*<sup>c</sup> thee, *were* I not *angry*." If anger *were* a good (thing,) it *would be found in*<sup>d</sup> every man (who was) most perfect<sup>e</sup>; but the most passionate (persons) are infants, old men, and the sick. If ill health<sup>o</sup> *had carried off* Cn. Pompey at Naples<sup>p</sup>, he *would have died*<sup>f</sup> undoubted chief of the Roman people. Your plan<sup>g</sup> *would be*<sup>a</sup> agreeable<sup>h</sup> to my wishes<sup>i</sup>, if *it were in my power*<sup>j</sup> to spend<sup>k</sup> all (my) time at your house<sup>l</sup>. Even though Cæsar *were* not the man he is<sup>m</sup>, yet he *would seem* to deserve to be spoken of with compliment<sup>n</sup>.

<sup>a</sup> fore. <sup>b</sup> if not, nisi. <sup>c</sup> cædo. <sup>d</sup> to be found in, sequor. <sup>e</sup> lit. every most perfect (man,) § 279, 14. <sup>f</sup> excëdo. <sup>g</sup> consilium. <sup>h</sup> optatus. <sup>i</sup> lit. to me. <sup>j</sup> to be in one's power, liceo. <sup>k</sup> consumo. <sup>l</sup> lit. with you. <sup>m</sup> lit. that (man) that he is. <sup>n</sup> to speak of with compliment, orno, § 274, R. 8, (a.) <sup>o</sup> ill health, valetudo. <sup>p</sup> Neapölis.

## SUBJUNCTIVE AFTER UT, NE, &amp;c.

§ 262. A clause denoting the *purpose, object, or result* of a preceding proposition, takes the subjunctive after *ut, ne, quò, quin, and quom̃nus*.

## UT.

This is a common vice in great and free states, that envy is an attendant on glory, and (that) they willingly detract from those whom they perceive to be too eminent.

It is a custom of mankind, that they are unwilling that the same person should excel in many things.

Ariovistus replied that it was

Sum hic commūnis vitium in magnus liberque civitas, *ut* invidia gloria comes *sum*, et libenter de hic *detrāho*, qui emineo<sup>a</sup> video altè.

Mos sum homo, *ut nolo* idem multus res excello.

Ariovistus respondeo

the right of war, that those who had conquered, should govern those whom they had conquered, as they pleased.

Joined with the evils of cities on the sea-coast, is also this great convenience, that they can carry what their lands produce into whatever countries they please.

II. punishing injuries the law has aimed at these three things, either that it may reform him whom it punishes, or that by his punishment it may render others better, or that by the removal of bad men, the others may live more secure.

R. 1. Hannibal so united his troops by a sort of bond, that no mutiny (ever) existed either among themselves or against their general.

Oratory moves the minds of judges, and impels them, so that they either hate, or love, or envy, or wish (the culprit) safe, or pity, or wish to punish.

The harangues of Thucydides contain so many obscure and involved sentences, that they can scarcely be understood; which in civil eloquence is a very great fault.

Atticus so accepted the office of prefect to many consuls, that he followed no one to the province.

Cæsar found at Brundisium (only) so many ships as scantily sufficed for the transport of fifteen thousand legionaries (and) five hundred horse

jus sum bellum, *ut*, qui vinco<sup>a</sup>, is, qui vinco<sup>a</sup>, quemadmodum volo<sup>b</sup>, *impero*.

In vitium maritimus urbs insum ille magnus commoditas, *ut* is qui ager effero<sup>a</sup> sui quicunque volo<sup>b</sup> in terra porto *possum*.

In vindico<sup>c</sup> injuria hæc tres lex sequor<sup>f</sup>, *ut* aut is qui punio *emendo*, aut pœna is ceterus bonus *reddo*, aut sublatus malum<sup>g</sup> securus ceterus *vi-vo*.

Hannibal vinculum quidam *ita* copia copulo, *ut* nullus nec inter ipse nec adversus dux seditio *exsto*.

Oratio mens judex permoveo, impellōque *ut* aut odi, aut amo, aut invideo, aut salvus volo, aut *miserereor* aut punio volo.

Thucydides concio *ita* multus habeo obscurus abditusque sententia, vix *ut intelligo*; qui sum in oratio civilis vitium vel magnus.

Multus consul præfectura *sic* accipio Atticus, *ut* nemo in provincia *sequor*.

Cæsar Brundisium *tantus* navis<sup>e</sup> reperio, *ut* angustè quindécim mille legionarius miles quingenti eques transporto *possum*<sup>d</sup>.

<sup>a</sup> § 266, . <sup>b</sup> § 260, R. 4. <sup>c</sup> § 212, R. 3. <sup>d</sup> *lit. as could scarcely*  
*transport, & c.* <sup>e</sup> § 275, II. <sup>f</sup> *perf.* <sup>g</sup> § 257. <sup>h</sup> § 265.

*English to be turned into Latin.*

We are all servants of the laws, for this end<sup>a</sup>, *that* we *may*<sup>b</sup> be free. The Romans took<sup>c</sup> Cincinnātus from the plough, *that* he *might* be dictator. While<sup>d</sup> you are Pylādes, will you say that you are Orestes, *that* you *may* die for<sup>e</sup> your friend? The haughtiness of the last king had caused<sup>f</sup> liberty *to be* the more welcome<sup>g</sup>. Before old age I was at pains<sup>h</sup> *to live* well, in old age, *to die* well. Every creature<sup>i</sup> loves<sup>j</sup> itself, and is attentive<sup>k</sup> *to preserve*<sup>l</sup> itself. The physician has done<sup>m</sup> his part<sup>n</sup>, if he has made every effort<sup>o</sup> *to effect a cure*<sup>p</sup>. I wish *that*<sup>q</sup> you *would* answer me. For my part, I<sup>r</sup> could wish<sup>s</sup>, *that* you *would* at last<sup>t</sup> return. Phaëthon desired<sup>u</sup> *to be carried*<sup>v</sup> in his father's chariot. The senate ordered<sup>w</sup> the decemvirs *to inspect* the Sibylline books. Cæsar resolved<sup>x</sup> to send ambassadors to Ariovistus. Cæsar directed<sup>y</sup> Dolabella *to write* to me, *to come* into Italy as soon as possible. I earnestly<sup>z</sup> exhort you, my Cicero, *to read* studiously not only my orations, but these books also concerning philosophy. Italy is (so) planted<sup>aa</sup> with trees that the whole appears (like) an orchard<sup>bb</sup>.

<sup>a</sup> *for this end*, idcirco. <sup>b</sup> possum. <sup>c</sup> abdūco. <sup>d</sup> cūm. <sup>e</sup> pro. <sup>f</sup> fa-  
 cio. <sup>g</sup> lætus. *Place the leading clause last.* <sup>h</sup> *to be at pains*, curo.  
<sup>i</sup> animal. <sup>j</sup> diligo. <sup>k</sup> *to be attentive*, id ago. <sup>l</sup> conservo. <sup>m</sup> perāgo.  
<sup>n</sup> pl. <sup>o</sup> *to make every effort*, omnia facio. <sup>p</sup> *to effect a cure*, curo.  
<sup>q</sup> uti. <sup>r</sup> *for my part I*, equidem. <sup>s</sup> imp. <sup>t</sup> *at last*, aliquando. <sup>u</sup> op-  
 to. <sup>v</sup> tollo. <sup>w</sup> impēro. <sup>x</sup> *lit. it pleased Cæsar.* <sup>y</sup> dico. <sup>z</sup> magnop-  
 ěre. <sup>aa</sup> consitus. <sup>bb</sup> pomarium.

R. 2. Who is he that professes himself innocent, in regard to all the laws? Granting this to be so, how confined an innocence it is to be good according to law! How many things do filial duty, humanity, liberality, demand; all of which are beyond (the range of) the public law.

Although I should pass over

Quis sum iste qui sui profiteor<sup>a</sup> omnis lex<sup>b</sup> in-  
 nōcens? *Ut* hic ita *sum*,  
 quān angustus inno-  
 centia sum ad lex bonus  
 sum! Quān multus piē-  
 tas, humanitas, liberali-  
 tas, exīgo; qui omnis ex-  
 tra publicus tabūla sum

*Ut* supērus<sup>c</sup> *omitto*



the preceding (considerations,) hic certè, qui ego<sup>a</sup> magnus admiratio moveo, this, at least, I will not omit to mention, which has excited in non taceo.  
me the greatest wonder.

Granting that I had the other *Ut sup̄rus habeo<sup>e</sup> cet-*  
(requisites) in the highest degree, *̄rus, tempus<sup>f</sup> quidem*  
I have surely had scarcely suffi- *certe vix satis habeo, ut-*  
cient time to become intimately *res tantus possum cog-*  
acquainted with so great a sub- *nosco.*  
ject.

<sup>a</sup> § 264, 7    <sup>b</sup> § 249, II.    <sup>c</sup> comp.    <sup>d</sup> § 223.    <sup>e</sup> § 260, R. 8.    <sup>f</sup> § 212.

*English to be turned into Latin.*

There are some who think<sup>a</sup> that they have acquired<sup>b</sup>, I know not what wonderful<sup>p</sup> (thing,) because they have learned<sup>c</sup> that, when the time of death shall come<sup>d</sup>, they will utterly<sup>e</sup> perish: *suppose* this<sup>f</sup> to be so, what has that thing either joyful<sup>g</sup> or glorious? No reason<sup>h</sup> occurs to me, why the opinion<sup>i</sup> of Pythagōras and Plato should not be<sup>j</sup> true; and *supposing* that Plato *alleged<sup>j</sup>* no reason, (see how much<sup>k</sup> I defer<sup>l</sup> to him<sup>m</sup>!) he would overpower<sup>n</sup> me even<sup>o</sup> by (his) authority.

<sup>a</sup> § 264, 6.    <sup>b</sup> adipiscor.    <sup>c</sup> § 266, 3.    <sup>d</sup> § 266, R. 4.    <sup>e</sup> totus.  
<sup>f</sup> § 206, (17.)    <sup>g</sup> lætabilis.    <sup>h</sup> no reason, nihil.    <sup>i</sup> § 265.    <sup>j</sup> aff̄ero.  
<sup>k</sup> how much, quid.    <sup>l</sup> tribuo, § 265.    <sup>m</sup> homo.    <sup>n</sup> frango, § 263, I, R.  
<sup>o</sup> ipse.    <sup>p</sup> præclārus    <sup>q</sup> sententia.

R. 3. It happens, somehow or other, that, if any fault is committed, we perceive it more readily in others than in ourselves.

It may happen that a man may think justly, and not be able to express tersely what he thinks.

It happens to most men, that through the assistance of the art of writing, they relax their diligence in committing to memory.

*Fio, nescio quomōdo, ut magis in alius cerno quàm in eḡomet ipse, si quis delinquo.*

*Fio possum ut rectè quis sentio, et is qui sentio<sup>a</sup> politè eloquor non possum.*

*Pler̄ique acc̄ido, ut præsidium lit̄eræ diligentia in perdisco remitto.*

It is the fortune of the wise man alone to do nothing against his will. Solus hic *contingo* sapiens, *ut* nihil *facio* invitus.

It very often happens that utility is at variance with virtue. Persæpe *evenio*, *ut* utilitas cum honestas *certo*.

<sup>a</sup> § 266, 1.

*English to be turned into Latin.*

*It occurred*<sup>a</sup> in the memory of our fathers, *that* a father of a family, who had come<sup>s</sup> from Spain to Rome, and<sup>b</sup> had left a wife in the province, *married* another at Rome, and *did* not send a notice of divorce<sup>c</sup> to the former (wife.) *It happens*<sup>a</sup>, in (the case of) poems and pictures, and many<sup>d</sup> other (things,) *that* the unskilful *are delighted*, and *praise* those (things) which *are*<sup>t</sup> not deserving of praise<sup>e</sup>. *It is best to speak*<sup>f</sup> every day in the hearing of a number<sup>g</sup> (of persons,) especially<sup>i</sup> (those) about whose opinions<sup>h</sup> we *are*<sup>h</sup> most<sup>i</sup> anxious<sup>j</sup>; for *it is seldom*<sup>k</sup> (the case) *that* any (man) *stands in* sufficient awe<sup>l</sup> of himself. As fortune does not answer in every point<sup>m</sup> to (one who) undertakes<sup>n</sup> many (things,) *the consequence is*<sup>o</sup>, *that* he to whom some (things) have turned out<sup>p</sup> contrary to his plans<sup>q</sup>, *becomes*<sup>r</sup> impatient of men and things.

<sup>a</sup> *it occurred*, usu venit. <sup>b</sup> quum. <sup>c</sup> *to send notice of a divorce*, nuntium remitto. <sup>d</sup> complures. <sup>e</sup> § 274, R. 8, (a.) <sup>f</sup> *lit. that we speak* § 257, *lit. many hearing*. <sup>h</sup> § 264, 1, (b.) <sup>i</sup> maxime. <sup>j</sup> sollicitus. <sup>k</sup> rarus. <sup>l</sup> *to stand in awe*, vereor. <sup>m</sup> *in every point*, ubique. <sup>n</sup> *lit. undertaking*. <sup>o</sup> *the consequence is*, sequitur. <sup>p</sup> *to turn out*, cecido. <sup>q</sup> *contrary to his plans*, contra quam proposuerat. <sup>r</sup> sum. <sup>s</sup> § 266, 1. <sup>t</sup> § 264, 1. <sup>u</sup> sing.

Since you are greatly esteemed<sup>a</sup> by me, and I am very dear to you, *it remains* for us to rival each other in acts of kindness<sup>b</sup>; in which<sup>c</sup> I shall conquer you or be conquered by you without displeasure<sup>d</sup>. (I,) who could<sup>e</sup> once<sup>f</sup> assist<sup>g</sup> obscure or even guilty men, cannot now promise (my) aid to P. Nigidius, the most learned<sup>h</sup> and most irreproachable<sup>h</sup> of men<sup>i</sup>: *it remains*<sup>j</sup>, therefore, *that* I *console* thee, and *adduce*<sup>k</sup> reasons by which I may endeavor<sup>l</sup> to divert<sup>l</sup> thee from thy troubles<sup>m</sup>. *The last thing*<sup>n</sup> is, *that* I *entreat* and *implore*<sup>o</sup> you to be magnanimous<sup>p</sup>, and *remember* not<sup>q</sup> only what<sup>r</sup> you

have received from other great men, but also what you yourself have produced<sup>e</sup> by (your) genius and study. *It is the main thing<sup>i</sup>*, in an orator<sup>u</sup>, *to seem to those before<sup>v</sup>* whom he pleads such as he himself would wish<sup>w</sup>.

<sup>a</sup> to be greatly esteemed, plurimi fio, § 214. <sup>b</sup> lit. that we should contend mutually (inter nos) in kind offices (officiis.) <sup>c</sup> § 247 <sup>d</sup> without displeasure, æquo animo. <sup>e</sup> imp. <sup>f</sup> antea. <sup>g</sup> lit. to one the most learned. <sup>h</sup> sanctus. <sup>i</sup> lit. of all. <sup>j</sup> reliquum est. <sup>k</sup> affero. <sup>l</sup> abduco. <sup>m</sup> molestia. <sup>n</sup> extremum illud. <sup>o</sup> obsæcro. <sup>p</sup> animo ut maximo sis, § 247. <sup>q</sup> and — not, nec. <sup>r</sup> is qui. <sup>s</sup> pario. <sup>t</sup> main thing, apud. <sup>u</sup> gen. <sup>v</sup> apud. <sup>w</sup> ind. pr. <sup>x</sup> opitûlor. <sup>y</sup> § 266, 1.

R. 4. There are letters extant of Cicero to his brother Quintus, in which he exhorts and admonishes him to imitate his neighbor Octavius.

When the Locrians were going to transport the money from the temple, which was without the city walls, into the city, a voice was heard by night from the shrine (warning them) to refrain; that the goddess would defend her own temple.

You know what Cotta, what the priest thinks; give me now to understand what you think.

See that you be in good health, and love me in return, and uphold my dignity, if I deserve it.

Exto epistola M. Cicero ad Quintus frater, qui is hortor et moneo, imitor vicinus suus Octavius.

Quum Locrensis, ex templum qui extra urbs sum pecunia in urbs transféro volo, noctu audior delûbrum vox, abstinéo manus; dea suus templum defendo<sup>a</sup>.

Habeo quis Cotta, quis pontifex sentio; facio ergo nunc intelligo tu quis sentio<sup>b</sup>.

Facio valeo, egôque mutuè dilîgo, dignitasque meus si mereor tu-eor.

§ 273, 3, (b.) <sup>b</sup> § 265.

### English to be turned into Latin.

I would rather<sup>a</sup> (that) a wise enemy should fear thee, than foolish citizens praise (thee.) Cæsar gives (it) in charge<sup>b</sup> to Labiênus to visit<sup>c</sup> the Remi and other Belgæ, and keep<sup>d</sup> them in allegiance<sup>e</sup>. You ought<sup>f</sup> to love me myself, not mine<sup>g</sup>, if

we are to be true friends. Your own mind *ought*<sup>j</sup> to *pronounce*<sup>k</sup> you rich, not the common talk<sup>i</sup>, nor the amount of your possessions. Whatever comes into existence<sup>j</sup>, of whatever kind<sup>k</sup> it is, *must needs*<sup>l</sup> have a cause in<sup>m</sup> nature.

<sup>a</sup> malo. <sup>b</sup> to give in charge, mando. <sup>c</sup> adeo. <sup>d</sup> contineo. <sup>e</sup> of ficium. <sup>f</sup> oportet. <sup>g</sup> § 205, R. 7, (2.) <sup>h</sup> dico. <sup>i</sup> common talk. hominum sermo. <sup>j</sup> to come into existence, orior. <sup>k</sup> of whatever kind quaecunque. <sup>l</sup> must needs, necesse est. <sup>m</sup> a.

## NE.

R. 5. Some have acquired (the power) of never laughing.

Atticus, as long as he was at Athens, opposed the erection of any statue to him.

By the Cincian law it is provided that no one shall receive compensation or a gift for pleading a cause.

I sent you a copy of the letter which I wrote to Brutus, that, if it should not please you, you might not send (it.)

This is the opinion of the Roman people, that a pretext of religion has been set up<sup>a</sup>, not so much that they might hinder you, as that no one might wish to go to Alexandria.

Hens and other birds, when they have hatched their young, so defend them, that they even cherish them with their wings, lest they be injured by cold.

R. 6. Beware of doing (it.)

Beware of pardoning (him.)

Take care that I never hear that word from you.

Quidam, *ne* unquam rideo, consëquor.

Atticus, quamdiu Athênæ adsum, *ne* quis sui statua pono, resisto.

Lex Cincius caveo, *ne* quis ob causa oro pecunia donumve accipio.

Epistola, qui ad Brutus scribo, mitto ad tu exemplum, *ut*, si minùs placeo, *ne* mitto.

Hic sum opinio populus Romanus, induco nomen religio, non tam ut tu impedio, quàm ut *ne* quis Alexandria volo eo.

Gallina avisque reliquus, pullus quum excludo<sup>b</sup>, ita is tueor, ut et penna foveo *ne* frigus lædo.

Caveo, facio.

Caveo, ignosco.

Caveo, unquam istic verbum ex tu audio.

<sup>a</sup> lit. that the name of religion has been introduced. <sup>b</sup> § 263, 5

*English to be turned into Latin.*

If life (spent) in exile should seem to you more agreeable<sup>a</sup>, you ought to consider<sup>b</sup> *lest* it *should*<sup>c</sup> not be safer. Cæsar had, by letter, directed<sup>d</sup> Trebonius *not to suffer* Marseilles to be carried<sup>e</sup> by force. The senate formerly decreed, that L. Opimius should see *that* the state<sup>f</sup> *received*<sup>g</sup> *no*<sup>h</sup> detriment<sup>i</sup>. *Beware*<sup>j</sup> *of doubting*<sup>k</sup> this<sup>l</sup>, that<sup>m</sup> I do<sup>n</sup> every<sup>o</sup> thing which I think<sup>p</sup> to be for your interest<sup>q</sup>; or even that you wish for, if I can<sup>r</sup> in any way<sup>s</sup> do (it.) *Beware of thinking*<sup>t</sup> that, because I write<sup>u</sup> somewhat jocosely<sup>v</sup>, I have laid aside<sup>w</sup> anxiety<sup>x</sup> for the republic<sup>y</sup>.

<sup>a</sup> cominōdus. <sup>b</sup> considēro, § 274, R. 8, 2d paragraph, & § 225, III. R. 1. <sup>c</sup> § 145, Rem. 2, Note 4. <sup>d</sup> mando. <sup>e</sup> expugno. <sup>f</sup> res publica. <sup>g</sup> capio. <sup>h</sup> *that — no*, ne quis. <sup>i</sup> § 212, R. 3. <sup>j</sup> caveo. <sup>k</sup> subj. <sup>l</sup> ille. <sup>m</sup> quin. <sup>n</sup> R. 10. <sup>o</sup> omnis. <sup>p</sup> existimo, § 266, 1. <sup>q</sup> § 219, R. 1. <sup>r</sup> possum, § 261, 2. <sup>s</sup> modus. <sup>t</sup> existimo. <sup>u</sup> § 266 3. <sup>v</sup> § 256, R. 9, (a.) middle. <sup>w</sup> abjicio. <sup>x</sup> cura. <sup>y</sup> gen.

R. 7. It is to be feared that, in a short time, there will be a famine in the city.

I was fearing, lest those things should happen, which have occurred.

If Cæsar means to give up the city to plunder, I fear that Dolabella himself may not be able to be of any effectual service to us.

I add this also, which I am afraid I shall not justify (even) to yourself.

I fear lest we should be shut in, so that when you wish to leave (the city,) you may not be able.

A bad man will never abstain from crime on this account, that he thinks it naturally base, but because he is afraid that it may get abroad.

Whether Pompey means to

Vereor<sup>a</sup>, *ne* brevis tempus fames in urbs sum.

Timeo, *ne* evenio is, qui accido<sup>b</sup>.

Si Cæsar diripio<sup>c</sup> urbs do<sup>d</sup>, *vereor ut* Dolabella ipse satis ego prosum possum<sup>e</sup>.

Addo etiam ille, qui *vereor tu ipse ut probo*.

*Metuo ne interclūdo*, ut quum volo<sup>f</sup> exeo non licet.

Vir imprōbus nunquam a scelus ob is causa abstineo, quòd is natūra turpis judico<sup>g</sup>, sed quòd *metuo ne emāno*.

Utrūm Pompeius con-

make a stand any where, or pass the sea, is not known; if he remains, I fear he cannot have an efficient army.

I see the weakness of your health, and fear that you may not be able to meet your present fortune.

A law was passed in the Comitia Centuriata, that no magistrate should kill or beat a Roman citizen in violation of an appeal.

This also was a noble (act) of Thrasybulus, that when he had the greatest power in the state, he proposed a law, that no one should be accused of things previously done, nor be punished.

sisto uspiam volo<sup>b</sup>, an mare transeo volo, nescio; si maneo, *vereor ne exercitus satis firmus habeo non possum.*

Infirmitas valetudo tuus video, et *vereor ne præsens fortuna tuus sufficio non possum.*

Centuriatus Comitia lex fero, *nequis magistratus civis Romanus adversus provocatio neco, neve verbëro.*

Præclârus hic<sup>i</sup> quodum Thrasybûlus<sup>j</sup>, quod quum multum in civitas possum, lex fero *nequis anteactus res<sup>k</sup> accûso neve multo.*

<sup>a</sup> § 209, R. 3, (3.) <sup>b</sup> § 266, R. 5. <sup>c</sup> § 274, R. 7, (a.) <sup>d</sup> § 274, R. 6  
<sup>e</sup> pres. § 260, R. 7, (1.) <sup>f</sup> pl. <sup>g</sup> § 266, 3. <sup>h</sup> § 265. <sup>i</sup> § 205, R. 7,  
(2.) <sup>j</sup> § 211, R. 8, (5.) <sup>k</sup> § 217. <sup>l</sup> lit. lest any statue should be  
erected. <sup>m</sup> § 275, II.

### *English to be turned into Latin.*

Although the Greeks had made a drawn battle<sup>a</sup> at Artemisium, still they dared not remain in the same place; lest, if part of (their) adversaries' ships had doubled<sup>b</sup> Eubœa, they should be assailed<sup>c</sup> by a twofold<sup>d</sup> danger. I am afraid<sup>i</sup> that you may not be able to endure<sup>e</sup> all the labors which I see you undertake. As<sup>f</sup> the senate had not decreed<sup>g</sup> the treaty, Hiempsal is afraid<sup>h</sup> that it may not stand good<sup>h</sup>. Fear<sup>i</sup> had seized<sup>j</sup> the Roman soldiers, that Scipio's wound might be mortal<sup>k</sup>. Alcibiades warned Philocles, that there was danger that, by the want of discipline<sup>l</sup> (among his) soldiers<sup>m</sup>, an opportunity should be given to Lysander of surprising<sup>n</sup> the army. Gallus distrusted the small number<sup>o</sup> of the cohorts which were at Placentia<sup>p</sup>, lest they could not endure<sup>q</sup> a prolonged<sup>r</sup> siege and the assault<sup>s</sup> of the German army.

<sup>a</sup> to make a drawn battle, pari prælio discêdo. <sup>b</sup> supëro, 266,

R 4. <sup>c</sup> premo. <sup>d</sup> anceps. <sup>e</sup> sustineo. <sup>f</sup> quia. <sup>g</sup> jubeo. <sup>h</sup> lit  
be sufficiently firm. <sup>i</sup> pavor. <sup>j</sup> capio. <sup>k</sup> mortifer. <sup>l</sup> want of dis-  
cipline, immodestia. <sup>m</sup> gen. <sup>n</sup> opprimo, § 275, II. <sup>o</sup> small num-  
ber, paucitas. <sup>p</sup> § 221, I. <sup>q</sup> to not endure, palum tolēro. <sup>r</sup> longus,  
comp. <sup>s</sup> vis. <sup>t</sup> timeo. <sup>u</sup> vereor.

Among the Romans there was not only grief<sup>a</sup> for (their) ill success<sup>b</sup>, but *fear* also *that* the enemy *might* straightway<sup>c</sup> attack<sup>d</sup> the camp. There is no<sup>e</sup> danger, *that* he, who can paint a lion or a bull skilfully<sup>f</sup>, *should* not be able to do the same (thing) with<sup>g</sup> many other quadrupeds. I *fear* that I *may* possibly<sup>h</sup> not *appear* to have consulted<sup>i</sup> other (men's) benefit<sup>j</sup>, but (my) own<sup>k</sup> glory<sup>l</sup>. I perceived<sup>m</sup> by your letters, that you *fear* that your former<sup>n</sup> (letters) *have* not been delivered<sup>o</sup> to me. I think it right to give (my) readers *this precept*<sup>p</sup>, that they *should* not try<sup>q</sup> foreign<sup>r</sup> manners by<sup>s</sup> their own, nor *think*<sup>t</sup> those things which are trifling<sup>u</sup> to themselves to have been (so) likewise<sup>v</sup> among others.

<sup>a</sup> mœstitia. <sup>b</sup> for ill success, ex re malè gestâ. <sup>c</sup> extemplo. <sup>d</sup> ag-  
gredior. <sup>e</sup> non. <sup>f</sup> egregiè. <sup>g</sup> in. <sup>h</sup> fortè. <sup>i</sup> servio. <sup>j</sup> util-  
itas, pl. § 223, R. 2 <sup>k</sup> proprius. <sup>l</sup> laus. <sup>m</sup> intelligo. <sup>n</sup> sup̄er. <sup>o</sup> reddo. <sup>p</sup> I think it right to give this precept, hoc præcipiendum videtur. <sup>q</sup> refero. <sup>r</sup> alienus. <sup>s</sup> ad. <sup>t</sup> arbitror. <sup>u</sup> levis, comp.  
<sup>v</sup> par modus, § 113, E. 3.

# QUO, NON QUO, AND NON QUOD.

R. 9. Trees are covered with a rind or bark, in order that they may be the safer from the cold and heat.

The numerous attendance of men and women at funerals was abolished, that lamentation might be diminished.

At this time the republic does not interest me; not as if there were any thing dearer to me than the republic, or should be; but even Hippocrates forbids to apply medicine to those whose cure is desperate.

Your plans seemed to the sen-

Obdūco libei aut cortex arbor, *quò* *sum* a frigus<sup>a</sup> et a calor<sup>a</sup> tutus.

Sustollo celebritas vir ac mulier in funus, *quò* lamentatio *minuo*.

Ego non sanè hic quidem tempus moveo republica; *non quò* aut *sum* ego quisquam carus, aut *sum* debeo; *sed* desperatus etiam Hippocrâtes veto adhibeo medicina.

Senatus magnus video

ate greater than had been expected; not as if it had ever doubted of your good intention, but because it was not sure how far you meant to go.

consilium tuus quàm expecto; *non quò* unquam de tuus voluntas *dubito*, *sed quòd* quò progredior volo non satis explorātus habeo<sup>b</sup>.

<sup>a</sup> pl.    <sup>b</sup> § 274, 2, R. 4.

*English to be turned into Latin.*

The Roman soldiers, having fixed<sup>a</sup> their javelins<sup>b</sup> in the ground<sup>c</sup>, *that they might climb<sup>d</sup> the steep<sup>e</sup> (places) more lightly<sup>f</sup>, ascend<sup>g</sup> running<sup>h</sup>*. I am thought (to be) too<sup>i</sup> patient and tame<sup>j</sup>, *not because<sup>k</sup> I willingly<sup>l</sup> hear myself reviled<sup>l</sup>, but because<sup>m</sup> I do not willingly leave my cause, to break out into a passion<sup>n</sup>, and alienate<sup>o</sup> the judges from me. The woman fell<sup>p</sup> at the feet of Sulpicia, and said that she had spoken<sup>q</sup> (those things,) for the sake of terrifying<sup>r</sup> her lover, *not because<sup>s</sup> she knew any thing<sup>r</sup> about the Bacchanalia. I have no opportunity<sup>t</sup> of speaking to<sup>u</sup> you respecting my ancestors<sup>v</sup>, not because<sup>aa</sup> they were not such as<sup>w</sup> ye see me (to be,) but because<sup>aa</sup> they enjoyed not<sup>x</sup> popular fame<sup>y</sup> and the light of your honor.**

<sup>a</sup> § 257, R. 5, (a.)    <sup>b</sup> pilum.    <sup>c</sup> acc.    <sup>d</sup> evādo.    <sup>e</sup> arduus.    <sup>f</sup> levis, § 205, R. 15, (a.)    <sup>g</sup> subeo.    <sup>h</sup> cursus; *lit. by running.*    <sup>i</sup> nimium. <sup>j</sup> lentus.    <sup>k</sup> libenter.    <sup>l</sup> *to hear myself reviled*, malè audio.    <sup>m</sup> quia. <sup>n</sup> *to break out into a passion*, ut effēro iracundiā.    <sup>o</sup> ab aliēno.    <sup>p</sup> procido.    <sup>q</sup> loquor.    <sup>r</sup> quisquam.    <sup>s</sup> § 275, III. R. 1.    <sup>t</sup> facultas. <sup>u</sup> apud.    <sup>v</sup> majōres.    <sup>w</sup> qualis.    <sup>x</sup> *not to enjoy*, careo.    <sup>y</sup> popular fame, laus populāris.    <sup>z</sup> quò.    <sup>aa</sup> quòd.

*QUO MINVS.*

R. 9. Death, which, on account of uncertain events, daily impends over us, (and,) on account of the shortness of life, can never be far off, does not deter a wise man from considering the interests of the republic and his own.

Non deterreo sapiens mors, qui propter incertus casus quotidie imminet, propter brevitas vita nunquam longè possum absum, *quominus* comòdum respublica suosque consũlo<sup>a</sup>.



The poet is closely allied to the orator, in this respect at least almost the same, that he does not circumscribe his authority within any limits, so as not to be allowed to wander where he pleases.

Sum finitimus orator poëta, in hic quidem certè prope idem, nullus ut terminus circumscribo jus suus, *quominus* is licet vagor quò volo.

<sup>a</sup> § 258, 1, (1.)

*English to be turned into Latin.*

When we have<sup>a</sup> free<sup>b</sup> liberty<sup>c</sup> of choice<sup>d</sup>, and nothing hinders<sup>e</sup> us *from being able to do<sup>f</sup>* that which we like best<sup>g</sup>, all pain should be kept at a distance<sup>h</sup>. When the law<sup>i</sup> was brought forward<sup>j</sup> for<sup>k</sup> Cicero's return<sup>l</sup>, no<sup>m</sup> citizen thought that he had a sufficient<sup>n</sup> excuse<sup>o</sup> *for not being present<sup>p</sup>*. The soldiers of Cæsar were with difficulty<sup>q</sup> restrained<sup>r</sup> from bursting<sup>s</sup> into the town<sup>t</sup>, and were much dissatisfied<sup>u</sup> at this thing<sup>v</sup>, because it seemed to have been owing<sup>w</sup> to<sup>x</sup> Trebonius *that they did not* get possession<sup>y</sup> of the town. It did not hinder<sup>z</sup> Isocrâtes *from being considered<sup>aa</sup>* an excellent<sup>bb</sup> orator, that<sup>cc</sup> he was prevented<sup>c</sup> from speaking in public by the feebleness<sup>dd</sup> of (his) voice.

<sup>a</sup> § 226. <sup>b</sup> solutus. <sup>c</sup> optio. <sup>d</sup> eligo, § 275, III. R. 1. <sup>e</sup> impedio. <sup>f</sup> *to be able to do*, facere possum. <sup>g</sup> *lit. which most pleases us*, § 266, 1. <sup>h</sup> *to keep at a distance*, repello, § 274, R. 8, (a.) <sup>i</sup> § 257, R. 1. <sup>j</sup> fero. <sup>k</sup> de. <sup>l</sup> *lit. recalling Cicero*, § 275, II. <sup>m</sup> nemo. <sup>n</sup> satis justus. <sup>o</sup> excusatio; *lit. to no citizen did there seem to be a sufficient excuse*. <sup>p</sup> adsum; *lit. that he should not be present*. <sup>q</sup> ægre. <sup>r</sup> retineo. <sup>s</sup> *from bursting into*, quin irrumpèrent. <sup>t</sup> § 233. <sup>u</sup> *to be much dissatisfied*, graviter fero. <sup>v</sup> acc. <sup>w</sup> *to have been owing*, stetit. <sup>x</sup> per. <sup>y</sup> *to get possession*, potior. <sup>z</sup> officio. <sup>aa</sup> *to be considered*, habeo. <sup>bb</sup> summus. <sup>cc</sup> quod. <sup>dd</sup> infirmitas.

QUIN.

R. 10. I deny that there was any jewel or pearl, which Verres did not search for, examine, (and) carry off.

Since I left the city, I have allowed no day to pass without writing to you.

Nego ullus gemma aut margarita sum, *quin conquiro* Verres, *inspicio, aufero<sup>a</sup>*.

Ut ab urbs discêdo, nullus adhuc intermitte dies *quin* ad tu scribo<sup>b</sup>

Such is the confusion of all things, that every man regrets especially his own fortune; and there is no one who does not wish rather to be any where than where he is.

It cannot fail to be characteristic of the same man who approves the bad to disapprove the good.

Hortensius did not hesitate to defend P. Sulla.

There is absolutely nothing wanting to my being completely miserable.

There is scarcely a day that this Satrius does not resort to my house.

Is sum perturbatio omnis res, ut<sup>c</sup> suus quisque fortuna maximè pœnitet; nemōque sum<sup>d</sup> quin ubivis quàm ubi sum sum *malo*.

Absum non possum<sup>e</sup>, quin idem homo<sup>f</sup> sum, qui imprōbus probō<sup>g</sup>, probus imprōbo.

Hortensius non dubitō<sup>h</sup>, quin P. Sulla *defendo*.

Prorsus nihil absum, quin sum miser<sup>i</sup>.

Dies fere nullus sum, quin hic Satrius domus meus *ventito*.

<sup>a</sup> perf. <sup>b</sup> § 258, I. 1, (2.) <sup>c</sup> § 262, R. 1. <sup>d</sup> § 278. <sup>e</sup> § 209 R. 3, (6.) <sup>f</sup> § 211, R. 8, (3.) <sup>g</sup> § 266, 1. <sup>h</sup> imp. <sup>i</sup> sup.

### *English to be turned into Latin.*

There is no doubt<sup>a</sup> that he who is called liberal and kind<sup>b</sup>, aims at<sup>c</sup> (the discharge of) duty, not at profit<sup>d</sup>. Octaviānus was very near<sup>e</sup> *perishing* by the uproar<sup>f</sup> and indignation of the soldiery<sup>g</sup>, because he was thought<sup>h</sup> to have put a common<sup>i</sup> soldier to death<sup>j</sup> by torture<sup>k</sup>. Since the kingdom of Bithynia has become<sup>l</sup> the public property<sup>m</sup> of the Roman people, is there any<sup>n</sup> reason<sup>o</sup> why the decemvirs should not propose to sell<sup>p</sup> all the lands, cities, harbors, in short<sup>q</sup>, all Bithynia? Caligūla was near<sup>r</sup> *removing*<sup>s</sup> the busts<sup>t</sup> and writings of Virgil and T. Livy from all the libraries, one<sup>u</sup> of whom he cavilled at<sup>v</sup> as (possessed) of no genius<sup>w</sup> and very little learning, the other as verbose and negligent in (his) history.

<sup>a</sup> dubius. <sup>b</sup> benignus. <sup>c</sup> sequor. <sup>d</sup> fructus. <sup>e</sup> to be very near  
minimūm absum quin. <sup>f</sup> concursus. <sup>g</sup> soldiery, turba militāris.  
<sup>h</sup> credo. <sup>i</sup> gregarius. <sup>j</sup> to put to death, neco. <sup>k</sup> discruciatūs; lit.  
tortured. <sup>l</sup> fio. <sup>m</sup> public property, publicum. <sup>n</sup> numquis. <sup>o</sup> causa,  
§ 212. <sup>p</sup> § 274, R. 6, (a.) <sup>q</sup> denique. <sup>r</sup> to be near, paulūm absum  
quin. <sup>s</sup> amoveo. <sup>t</sup> imago. <sup>u</sup> § 207, R. 32. <sup>v</sup> to cavil at, carpo  
<sup>w</sup> § 211, R. 6.

§ 263, 1. The subjunctive is used after particles of *wishing*, as *utinam*, *uti*, *O!* and *O! si*.

1. O that you would but occupy with me an humble farm and a lowly cottage!

O that Paris had been overwhelmed in the raging waters, when, with his fleet, he was directing his course to Lacedæmon!

O that some portion of wonted valor would appear!

Would that all the gods and goddesses would destroy thee!

I wish he could in some way, however false, repel this accusation.

Would that those poems were extant, which Cato, in his *Origins*, has recorded<sup>f</sup> to have been commonly sung at feasts, many ages before his own time, by each of the guests, respecting the praises of illustrious men.

The language of Varro gives me hope of Cæsar, and I wish Varro himself would apply to the cause; which he certainly will do, both of his own accord, and still more if you urge him.

*O tantùm libet<sup>h</sup> egred̃ cum tu<sup>a</sup> sordidus rus<sup>b</sup>, atque humilis habitò casa<sup>b</sup>!*

*O utinam tunc, cùm Lacedæmon<sup>c</sup> classis peto, obruo<sup>h</sup> insānus Paris aqua!*

*O, si solitus quisquam virtus<sup>d</sup> adsum<sup>h</sup>!*

*Ut tu omnis deus deaque perdo<sup>e</sup>!*

*Utinam possum aliquis ratio hic crimen defendo, quamvis falsus.*

*Utinam exto<sup>h</sup> ille carmen, qui multus sæculum ante suus ætas in epulæ cantito a singulis conviva de clarus vir laus in Origines scriptus relinquo Cato.*

Varro sermo facio expectatio Cæsar, atque *utinam* ipse Varro *incumbo<sup>h</sup>* in causa; qui profectò cùm suus spondis, tum<sup>e</sup> tu instans facio

<sup>a</sup> dat.    <sup>b</sup> pl.    <sup>c</sup> acc. in a, § 80, I.    <sup>d</sup> § 212, R. 3.    <sup>e</sup> § 162, 1 & § 323, 4, R.    <sup>f</sup> lit. has left recorded.    <sup>g</sup> § 278, R. 7.    <sup>h</sup> § 263, 1, R.

*English to be turned into Latin.*

*I wish, O Romans<sup>a</sup>, that you had such an abundance<sup>b</sup> of brave men, that this were a difficult question<sup>c</sup> to you, whom<sup>d</sup> before all others<sup>e</sup>, you should think<sup>f</sup> deserving of being appointed to the management<sup>g</sup> of this war<sup>h</sup>. The virtue, the*

humanity, of Piso, (his) affection<sup>t</sup> towards us all, is so great, that nothing can surpass<sup>j</sup> (it;) *I wish* this<sup>k</sup> *may be* a (source of) pleasure to him<sup>l</sup>; I see, indeed, that it will<sup>m</sup> (of) glory<sup>l</sup>. *I wish* you *may covet*<sup>n</sup> the retreat<sup>o</sup> of my<sup>p</sup> villa, that to its numerous<sup>q</sup> and great<sup>r</sup> attractions<sup>s</sup> its greatest recommendation<sup>t</sup> may be added<sup>u</sup> by your society<sup>v</sup>.

<sup>a</sup> Quiris. <sup>b</sup> copia. <sup>c</sup> deliberatio. <sup>d</sup> quisnam. <sup>e</sup> before all others, potissimus. <sup>f</sup> puto. <sup>g</sup> deserving of being appointed to the management, præficio, § 274, R. 8, (a.) <sup>h</sup> § 224. <sup>i</sup> amor. <sup>j</sup> supra possit. <sup>k</sup> ea res. <sup>l</sup> § 227. <sup>m</sup> fore. <sup>n</sup> concupisco. <sup>o</sup> secessus. <sup>p</sup> noster. <sup>q</sup> tot. <sup>r</sup> tantus. <sup>s</sup> dos. <sup>t</sup> commendatio. <sup>u</sup> accedo. <sup>v</sup> contubernium.

QUAMVIS, HOWEVER, OR HOWEVER MUCH.

2. However much I love my friend Cn. Pompey, as I both do and am bound to do, yet I cannot praise this, that he did not assist such men.

There is no possibility of assisting the state on a sudden, or when you wish, however much it may be pressed with dangers, unless you are in that station in which you are allowed<sup>c</sup> to do so.

*Quamvis* amo Cn. Pompeius noster, ut et facio et debeo, tamen hic, quòd talis vir non subvenio, laudo non possum.

Non sum potestas ex tempus aut quum volo<sup>a</sup> opitùlor res publicus, *quamvis* is *premo* pericùlum, nisi is locus sum<sup>b</sup> ut tu is facio licet.

<sup>a</sup> subj. 5. <sup>b</sup> § 261, 2. <sup>c</sup> lit. it is permitted to you.

*English to be turned into Latin.*

*However* full your coffers *may be*, I shall not think<sup>a</sup> you rich while I see<sup>b</sup> you unsatisfied<sup>c</sup>; for men estimate<sup>d</sup> the amount<sup>e</sup> of riches from what<sup>f</sup> is sufficient for each (individual.) The question is<sup>g</sup> about the acuteness of Epicùrus, not (his) morals; *however much* he *may despise* those pleasures which he just now<sup>h</sup> praised, I shall still remember what the chief good seems<sup>i</sup> to him to be. *However* artificial<sup>j</sup> the construction<sup>k</sup> *may be*, it ought still to appear natural<sup>l</sup>.

<sup>a</sup> puto. <sup>b</sup> fut. <sup>c</sup> inanis. <sup>d</sup> metior. <sup>e</sup> modus. <sup>f</sup> from what, ex ec quantum. <sup>g</sup> the question is, agitur. <sup>h</sup> modò. <sup>i</sup> § 266, 3. <sup>j</sup> vinctus. <sup>k</sup> oratio. <sup>l</sup> solutus.

LICET.

Though truth should obtain no patron or defender, yet she is defended by herself.

A dwarf is not great, though he stand on a mountain; a colossus will retain its magnitude, even if it stand in a well.

Although ambition be itself a vice, yet it is frequently the cause of virtues.

Veritas, licet nullus patrōnus aut defensor obtineo, tamen per sui ipse defendo.

Non sum magnus pumilio, licet in mons consisto<sup>a</sup>; colossus magnitudo suus servo, etiamsi in puteus sto<sup>b</sup>.

Licet ipse vitium sum ambitio, frequenter tamen causa virtus sum.

<sup>a</sup> perf.    <sup>b</sup> fut. perf.

English to be turned into Latin.

You cannot<sup>a</sup>, although you excel ever so much<sup>b</sup>, advance<sup>c</sup> all your (connections) to the highest<sup>d</sup> honors. Perhaps<sup>e</sup> I may have acted<sup>f</sup> rashly, from the impulse of youth<sup>g</sup>, in undertaking<sup>h</sup> his cause; since<sup>i</sup>, however<sup>j</sup>, I have once undertaken it, though all (sorts of) terrors and dangers impend over me, I will give (him) my aid<sup>k</sup> and encounter<sup>l</sup> (them.)

<sup>a</sup> § 260, R. 4.    <sup>b</sup> quantumvis.    <sup>c</sup> perducō.    <sup>d</sup> amplissimus.    <sup>e</sup> forsitan.    <sup>f</sup> facio.    <sup>g</sup> lit. impelled by youth.    <sup>h</sup> suscipio, § 275, II.    <sup>i</sup> quoniam.    <sup>j</sup> quidem.    <sup>k</sup> to give aid, succorro.    <sup>l</sup> subeo.

QUASI, TANQUAM, AC SI, UT SI, VELUT SI, VELUTI AND CUI, WITH PRESENT AND PERFECT.

The Stoics give (us) trifling arguments, why pain is not an evil; as if the difficulty were about the word and not the thing.

There are some who as carefully conform to the party zeal and ambition of Sextus Nævius,

Concludo ratiuncula Stoicus, cur dolor non sum<sup>a</sup> malum; quasi de verbum non de res laboro<sup>b</sup>.

Sum qui, quasi suus res aut honos ago, ita diligenter S. Nævius stu-

as if their own affair or honor were at issue.

A chapter (of the law) follows, which does not merely permit, but absolutely compels and commands, that the decemvirs should sell your taxes, as if this were likely to be beneficial to you.

Fabius mentions the capture of M. Atilius in Africa, as if Atilius miscarried at his first landing in Africa.

As if indeed I did not know that even a woman wrote against Theophrastus.

dium et cupidī as mos gero.

Sequor caput, qui non permitto modò, sed planè, *quasi* is res tu salutāris futūrus *sum*, ita cogo atque impēro, ut decemvir vester vectigal vendo<sup>c</sup>.

Fabius M. Atilius capio<sup>d</sup> in Afrīca commemorō, *tanquam* M. Atilius primus accessus ad Afrīca *offendo*<sup>c</sup>.

*Ceu* verò *nescio* adversus Theophrastus scribo etiam femīna.

<sup>a</sup> § 266, 3. <sup>b</sup> *pass*. <sup>c</sup> 258, I. 1. <sup>d</sup> § 274, R. 5, (a.)

### *English to be turned into Latin.*

Why<sup>a</sup> do I (say)<sup>b</sup> more<sup>c</sup> of Gavius; *as if*<sup>y</sup> you had been hostile<sup>d</sup> to Gavius, and not (rather) an enemy to the name<sup>e</sup> of citizens? Some<sup>f</sup> think, for this reason<sup>g</sup>, that God does not exist<sup>h</sup>, because he does not appear, nor is perceived; just<sup>i</sup> *as if* we *could* see our own mind itself. The Pythagorēans abstained from the bean, *as if*, forsooth<sup>j</sup>, the mind were puffed up<sup>z</sup> with that food. Since I am entering<sup>k</sup> on<sup>l</sup> this discussion, *as if* I *had* never<sup>m</sup> heard, never thought, about the immortal gods, receive me (as) an ignorant<sup>n</sup> pupil, without bias to either side<sup>o</sup>. You who ask<sup>p</sup>, why<sup>q</sup> I have spoken so largely<sup>r</sup> of a thing<sup>s</sup> which is plain<sup>t</sup>, and about which all are agreed<sup>u</sup>, do much the same thing<sup>v</sup> *as if* you *were to ask* me, why I look at<sup>w</sup> you with two eyes, when I can attain<sup>x</sup> the same (purpose) with one?

<sup>a</sup> quid, § 235, R. 11. <sup>b</sup> § 229, R. 3, 2. <sup>c</sup> *pl.* <sup>d</sup> infestus. <sup>e</sup> § 222, R. 8, N. <sup>f</sup> § 207, R. 33. <sup>g</sup> idcirco. <sup>h</sup> sum. <sup>i</sup> proinde. <sup>j</sup> verò <sup>k</sup> aggredior. <sup>l</sup> ad. <sup>m</sup> nihil unquam. <sup>n</sup> rudis. <sup>o</sup> without bias to either side, intēger. <sup>p</sup> *lit. who ask this.* <sup>q</sup> quare. <sup>r</sup> so largely, tam multa. <sup>s</sup> is. <sup>t</sup> perspicuus. <sup>u</sup> *a'l are agreed*, inter omnes constet § 266, 1. <sup>v</sup> *much the same thing*, similiter. <sup>w</sup> contueor. <sup>x</sup> assēquor <sup>y</sup> quasi. <sup>z</sup> inflo.

QUASI, TANQUAM, &c. WITH IMPERFECT AND PLUPERFECT.

Datames drove Thyus bound before him, just as if he was conducting a captured wild beast.

I would wish you to undertake his business, just as if it were an affair of mine.

The Sequani stood in awe of the cruelty of Ariovistus (when) absent as much as if he were present.

As great fear for the state took possession of the senators, as if the enemy were already at the gates.

The games were afterwards begun, as if this affair had had no relation to religion.

After Perseus had made an end of speaking, the eyes of those who were present were turned upon Demetrius, as if he would immediately reply.

Then indeed the senators alarmed, as if the enemy were bursting into the temple, started from their seats.

Duillius, having conquered at Lipara, during his whole life, whenever he returned from supper, commanded torches to flame and pipes to sound before him, as if he were triumphing every day.

The mock fight was no image of a battle, but they encountered as if they were fighting for the kingdom, and many wounds were given with the stakes; nor was any thing but steel wanting to the regular appearance of a battle.

Datāmes vinctus ante sui Thyus ago, *ut si fera bestia captus duco.*

Is negotium sic volo suscipio<sup>a</sup>, *ut si sum res meus.*

Absens Ariovistus crudelitas, *velut si coram adsum* horreo Sequāni.

Tantus pater metus de summa res<sup>b</sup> capio, *velut si jam ad porta hostis sum.*

Cæpi inde ludus, *velut is res nihil ad religio pertineo.*

Posteāquam dico finis Perseus facio<sup>c</sup>, conjicio is, qui adsum, oculus in Demetrius, *velut confestim respondeo<sup>d</sup>.*

Tum verò attonitus, *ceu templum irrumpo* hostis, exsilio pater.

Victor Duillius apud Lipāra, per vita omnis, ubi a cæna redeo, præluceo funāle et præcino sui tibia jubeo, *quasi quotidie triumpho.*

Decursio exercitus non imāgo sum pugna, sed *tanquam* de regnum dimico<sup>e</sup> ita concurro, multusque vulnus sudes facio; neque præter ferrum quisquam desum ad justus bellum species.

Augustus playfully reproved a man for hesitating to offer him a petition<sup>g</sup>, as if he were holding out a halfpenny to an elephant.

Augustus aliquis jocus corripio, quòd sic sui libellus porrigo dubito<sup>h</sup>, quasi elephantus stips porrigo.

<sup>a</sup> § 262, R. 4. <sup>b</sup> pl. <sup>c</sup> § 259, R. 1, (2.) (<sup>d</sup>) <sup>d</sup> § 260, R. 7, (2.) <sup>e</sup> pass. <sup>f</sup> <sup>mpers.</sup> <sup>f</sup> § 247. <sup>g</sup> lit. because he hesitated, § 266, 3. <sup>h</sup> § 266, 3.

### English to be turned into Latin.

Hicetas of Syracuse<sup>a</sup> thinks<sup>b</sup>, that nothing in the world<sup>c</sup> moves<sup>d</sup> except the earth; (and that,) as<sup>e</sup> this<sup>f</sup> revolves<sup>g</sup> around its axis with the utmost<sup>h</sup> rapidity, all the same (effects) are produced<sup>i</sup>, as if the sky moved<sup>j</sup> while the earth<sup>k</sup> stood still. Claudius, having been placed upon a litter, was carried<sup>l</sup>, sorrowful and terrified<sup>m</sup>, into the camp; the crowd who met<sup>n</sup> him pitying (him,) as if he was carried away<sup>o</sup> to undeserved<sup>p</sup> punishment. Nero deprived the consuls of their power<sup>q</sup>, and in the room<sup>r</sup> of both<sup>r</sup>, entered<sup>s</sup> alone (on) the consulship; as if it were decreed by fate<sup>t</sup> that Gaul<sup>u</sup> could not be reduced<sup>v</sup> but<sup>w</sup> in his consulship<sup>x</sup>.

<sup>a</sup> adj. <sup>b</sup> censeo. <sup>c</sup> mundus. <sup>d</sup> pass. <sup>e</sup> quum. <sup>f</sup> § 206, (17.) <sup>g</sup> lit. turns itself. <sup>h</sup> superius. <sup>i</sup> efficio. <sup>j</sup> pass. <sup>k</sup> § 257, R. I. <sup>l</sup> defero. <sup>m</sup> trepidus. <sup>n</sup> who met, obvius. <sup>o</sup> rapio <sup>p</sup> insons—agreeing with the subject. <sup>q</sup> ~~ave~~. <sup>r</sup> uterque. <sup>s</sup> in eo. <sup>t</sup> decreed by fate, fatalis. <sup>u</sup> pl. <sup>v</sup> debello. <sup>w</sup> nisi. <sup>x</sup> § 257, R. 7, (a.) <sup>y</sup> honos.

### MODO, DUM, AND DUMMODO.

Go at length from the city, lead all thy (associates) with thee; or if not, as many as possible; thou wilt deliver me from great fear, provided there be a wall between me and thee.

Egredior aliquando ex urbs; edūco tucum omnis tuus; si minùs, quàm multus; magnus ego metus libero, *dummōdo* inter ego atque tu murus *intersum*.

Nor did Catiline have any concern, provided he could obtain for

Neque Catilina qui modus assēquor, *dum* sui



himself supreme power, by what means he obtained it.

The most honorable and upright men of the city demanded that the slaves should be examined by the torture, and demanded (it) on behalf of a man, who was desirous even to be put to torture himself, provided only an investigation took place about his father's death.

regnum *paro*, quisquam pensus<sup>a</sup> habeo.

Postūlo homo nobīlis atque intēger civitas servus in quæstio<sup>b</sup>, postūlo autem pro homo qui vel ipse<sup>c</sup> sui in cruciātus do<sup>d</sup> cupio<sup>e</sup>, *dum* de pater mors *quæro*<sup>f</sup>.

<sup>a</sup> § 212, R. 3, N. 3. <sup>b</sup> *lit. for torture.* <sup>c</sup> § 207, R. 28. <sup>d</sup> *lit. to give himself.* <sup>e</sup> § 266, 3. <sup>f</sup> *pass. impers.*

### *English to be turned into Latin.*

Deiotārus had recourse to<sup>a</sup> the auspices of virtue, which forbids to regard<sup>b</sup> fortune, *provided*<sup>c</sup> (one's) word<sup>d</sup> *be kept*<sup>e</sup>. The Peripatetics approve<sup>f</sup> moderation<sup>g</sup>, and rightly approve (it), *provided*<sup>h</sup> they *did* not commend anger<sup>i</sup>. Old men's faculties<sup>j</sup> remain<sup>k</sup>, *provided only*<sup>h</sup> study and industry remain<sup>l</sup>; and that, too, not in (the case of) illustrious men only<sup>m</sup> and (of) those who are in posts of honor<sup>n</sup>, but also (of those) in private and tranquil<sup>o</sup> life. If the senate sends another (person) against<sup>p</sup> the spring, I do not trouble myself<sup>q</sup>; *provided only*<sup>h</sup> that my command *be* not prolonged<sup>aa</sup>.

<sup>a</sup> *to have recourse to*, utor. <sup>b</sup> specto. <sup>c</sup> dum. <sup>d</sup> fides. <sup>e</sup> præsto. <sup>f</sup> placet, *with the dative.* <sup>g</sup> mediocritas. <sup>h</sup> modò. <sup>i</sup> iracundia. <sup>j</sup> ingenium. <sup>k</sup> *lit. faculties remain to old men.* <sup>l</sup> sing. <sup>m</sup> and that too not only, *lit. nor those only.* <sup>n</sup> those who are in posts of honor, honorati. <sup>o</sup> quietus. <sup>p</sup> ad. <sup>q</sup> I trouble myself, labōro. <sup>aa</sup> that my command *be* not prolonged, nobis temporis ne quid prorogētur.

### ANTEQUAM AND PRIUSQUAM WITH THE IMPERFECT AND PLUPERFECT.

3. The Gauls crossed into Italy two hundred years before they took Rome.

Aristides was present at the naval battle of Salamis, which took

Ducenti annus *antē* quān Roma capio in Italia Gallus transcendo.

Aristides intersum pugna navālis apud Salāmis<sup>2</sup>

place before his banishment was remitted.

There was a law at Athens, that no one should obtain a decree of the people, that any one should be presented with a crown in his magistracy, before he had rendered his accounts.

Tydidēs bore off to the camp the fiery steeds, before they had tasted the forage of Troy, and drank of the Xanthus.

qui fio prius, quàm pœna<sup>b</sup> exilium<sup>c</sup> libéro<sup>d</sup>.

Sum lex Athēnæ, ne quis populus scitum facio, ut quisquam corōna dono in magistrātus prius, quàm ratio refēro.

Tydidēs ardens averto equus in castra, prius quàm pabulum gusti Troja Xanthusque bibo.

<sup>a</sup> § 80, I. <sup>b</sup> § 251. <sup>c</sup> § 211. <sup>d</sup> lit. he was freed.

### *English to be turned into Latin.*

Epaminondas, when he had come into a party<sup>a</sup>, in which a disputation was going on<sup>b</sup> about the republic, or a discourse holding<sup>m</sup> about philosophy, never departed thence till<sup>c</sup> the discourse had been brought<sup>d</sup> to a conclusion. Mithridātes transfixed Datāmes with his weapon<sup>e</sup>, and killed (him,) before any one could succor (him.) Hasdrūbal, having crossed<sup>f</sup> the Ebro<sup>g</sup> before certain news<sup>h</sup> of the defeat<sup>i</sup> arrived<sup>j</sup>, on hearing<sup>k</sup> that the camp was lost, turned his course<sup>l</sup> towards the sea.

<sup>a</sup> circūlus. <sup>b</sup> a disputation was going on, disputarētur, § 266, 1. <sup>c</sup> prius, in the first clause, and quàm, in the second. <sup>d</sup> addūco. <sup>e</sup> ferrum. <sup>f</sup> transgredior. <sup>g</sup> Ibērus. <sup>h</sup> fama. <sup>i</sup> clades. <sup>j</sup> accido. <sup>k</sup> lit. after he heard, accipio. <sup>l</sup> iter. <sup>m</sup> habeo.

### ANTEQUAM AND PRIUSQUAM, WITH THE PRESENT AND PERFECT INDICATIVE.

Every one is involved in a certain plan of life, before he has been able to judge what was best.

Before I speak about the sufferings of Sicily, it seems to me that I ought to say a few (words)

Antè implicō quisque aliquis genus vivo<sup>a</sup>, quàm possum, qui bonus sum iudico<sup>b</sup>.

Antēquam de incommodum Sicilia dico, paucus ego videor<sup>c</sup> sum de

about the dignity of the province.

I was always his friend, before he became an enemy of the state.

You will receive no letters from me, before I shall settle in some place.

This I perceived as soon as I saw you, before you began to speak.

provincia dignitas dicendus<sup>d</sup>.

Qui<sup>e</sup> sum semper amicus, *antēquam* ille res publica *suo* inimicus.

*Antēquam* aliquis locus *consido*, literæ a ego non habeo.

Qui<sup>e</sup> ego, simul ac tu aspicio, *priusquam* loquor *cæpi*, sentio.

<sup>a</sup> § 275, III. R. 1. <sup>b</sup> § 264, 4. <sup>c</sup> *lit. a few things seem to me.* <sup>d</sup> *lit to need to be said,* § 274, R. 8, (a.) <sup>e</sup> § 206, (17.)

*English to be turned into Latin.*

We use (our) limbs, *before* we have learned for the sake<sup>a</sup> of what use<sup>b</sup> we possess<sup>c</sup> them. *Before* I answer about other<sup>d</sup> things, I shall say a few (words) about the friendship which he accuses<sup>e</sup> me of having violated<sup>f</sup>, which I deem<sup>g</sup> a most heavy charge. I have not attempted to excite<sup>h</sup> pity in others, *before*<sup>i</sup> I was myself touched<sup>j</sup> with pity.

<sup>a</sup> *for the sake*, causâ. <sup>b</sup> utilitas. <sup>c</sup> habeo, § 264, 4. <sup>d</sup> ceterus. <sup>e</sup> criminor. <sup>f</sup> *lit which he alleges to have been violated by me.* <sup>g</sup> judico. <sup>h</sup> commoveo. <sup>i</sup> prius, in the first clause, quàm, in the second. <sup>j</sup> capio.

ANTEQUAM AND PRIUSQUAM, WITH THE PRESENT AND PERFECT SUBJUNCTIVE.

In all kinds of business, diligent preparation must be made before you set about it.

Exert yourself, if you can, even now, in any way accomplish the extrication of yourself<sup>b</sup>, and come hither as soon as possible, before all the troops of the enemy collect.

Cæsar transports his soldiers

In omnis negotium *priusquam* aggredior, adhibeo<sup>a</sup> præparatio diligens.

Do opëra, si ullus ratio etiam nunc efficio possum, ut tu explicò, et huc quamprimum venio, *antēquam* omnis copia adversarius convenio.

Cæsar miles navis flu-

over the river in ships, and seizes, unexpectedly, a hill contiguous to the bank, and fortifies it, before it is perceived by the enemy.

But I swear to you, that, provided the fates will permit, I will return, before the moon has twice filled her orb.

I desire (while) beautiful to become the food of tigers, before unsightly leanness takes possession of my comely cheeks, and the moisture of the tender prey escapes.

men transporto, continensque ripa collis improvisò occûpo, et, *priusquam* ab adversarius *sentio*, communio.

Sed tu juro si ego modò fatum remitto, *antè* revento, *quàm* luna bis impleo orbis.

*Antèquam* turpis macies decens occûpo mala, tenerque succus defluo præda, speciòsus quæro pasco tigris.

<sup>a</sup> § 274, R. 8, (a.) <sup>b</sup> *lit. that you may extricate yourself.*

### *English to be turned into Latin.*

Do<sup>a</sup> nothing, O conscript fathers, either<sup>b</sup> in Italy or<sup>b</sup> in Africa, *before* you atone<sup>c</sup> for the crime<sup>d</sup> of those who have dared to lay<sup>e</sup> their sacrilegious hands on the untouched treasures of the temple of Proserpine. Do you condemn a friend *before* you hear (him) — *before* you interrogate (him)? are you angry with him *before* he is allowed<sup>f</sup> to know<sup>g</sup> either his accuser or his crime?

<sup>a</sup> gero, *perf. sub.* § 260, R. 6, *second clause.* <sup>b</sup> neque. <sup>c</sup> expio. <sup>d</sup> scelus. <sup>e</sup> admoveo. <sup>f</sup> *he is allowed*, liceat. <sup>g</sup> *to know*, nōsse.

### *DUM, DONEC, AND QUOAD.*

4, (1) In the following night, Fabius sends the cavalry before, so prepared that they might engage and delay the whole army till he himself should come up.

In regard to Terentia and Tullia, I agree with you that they should follow your judgment; and that, if they have not yet

Inséquens nox Fabius eques præmitto, sic parātus ut confligo atque omnis agmen moror, *dum* consēquor ipse.

De Terentia et Tullia tu assentior ad tu ut refēro; si nondum proficiscor nihil sum quod sui

gone, there is no reason why they should move, till we see how affairs stand.

Calpurnius Flamma, a tribune of the soldiers, occupied, with a chosen band of three hundred (men,) the hill on which the enemy were posted<sup>e</sup>, and thus delayed them till the whole army got clear.

If you want an applauder waiting till the curtain (rise,) and sitting even till the actor shall proclaim, "Applaud ye," you must mark the manners of every age.

The Rhine retains its name, and the impetuosity of its current, where it flows by Germany, until it mingles with the ocean.

moveo<sup>a</sup>, *quoad perspicio*  
qui locus<sup>b</sup> sum<sup>c</sup> res<sup>d</sup>.

Calpurnius Flamma, tribūnus miles, cum lectus trecenti manus insesus ab hostis tumulus occūpo; adeoque moror is *dum* exercitus omnis evādo.

Si plausor *et* ego aulæum<sup>e</sup> maneo, et usque sedeo<sup>h</sup>, *donec* cantor, "Tu plaudo," *dico*, ætas quisque noto<sup>i</sup> tu<sup>j</sup> mos.

Rhenus servo nomen, et violentia cursus, quā Germania prævehō<sup>k</sup>, *donec* oceanus misceo.

<sup>a</sup> § 264, 7. <sup>b</sup> § 212, R. 3. <sup>c</sup> § 265. <sup>d</sup> *lit. the affair is.* <sup>e</sup> *lit. possessed by the enemy.* <sup>f</sup> § 220, 3. <sup>g</sup> § 229. <sup>h</sup> *fut. part.* <sup>i</sup> § 274, R. 8, (a.) <sup>j</sup> § 225, III. <sup>k</sup> *pass.*

### *English to be turned into Latin.*

A truce was made for<sup>a</sup> two months, *till* ambassadors *could* be sent to Rome, that the people might decree<sup>b</sup> a peace on<sup>a</sup> these conditions. Augustus was accustomed to appoint<sup>c</sup> a guardian to royal personages<sup>d</sup> under age<sup>e</sup> or insane<sup>f</sup>, *till* they grew up, or recovered their intellects<sup>g</sup>. We must ask and entreat angry (persons<sup>h</sup>,) if they have any power<sup>i</sup> of inflicting vengeance<sup>j</sup>, to delay<sup>k</sup> (it) *till*<sup>l</sup> their anger subsides<sup>m</sup>. What more<sup>n</sup> do you wish for? Are you waiting *till* L. Metellus gives<sup>p</sup> testimony of<sup>q</sup> his<sup>r</sup> criminality<sup>s</sup>, dishonesty<sup>t</sup>, and audacity?

<sup>a</sup> in, with acc. <sup>b</sup> jubeo. <sup>c</sup> appōno. <sup>d</sup> a royal personage, rex. <sup>e</sup> under age, ætate parvus. <sup>f</sup> mente lapsus. <sup>g</sup> to recover one's intellects, resipisco. <sup>h</sup> *lit. angry persons must be asked,* &c. § 274, R. 8, (a.) <sup>i</sup> vis. <sup>j</sup> *lit. of avenging,* ulciscor. <sup>k</sup> differo, § 273, 2. <sup>l</sup> dum. <sup>m</sup> effervesco. <sup>n</sup> amplius. <sup>o</sup> to wish for, volo. <sup>p</sup> dico. <sup>q</sup> de. <sup>r</sup> iste. <sup>s</sup> scelus. <sup>t</sup> improbitas.

## QUUM, WITH THE INDICATIVE.

5. Though we may be equally pained in mind when we are pained in body, yet a great addition may be made, if we suppose that some eternal and infinite evil impends over us.

When, with a vigorous and attentive mind, we contemplate those things which have passed, then the result is, that regret follows if they are bad, joy if they are good.

When it is enjoined that we should control ourselves, it is enjoined that reason should restrain rashness.

Ut æquè do eo animus, quum corpus doleo, facio tamen permagnus accessio possum, si aliquis<sup>a</sup> æternus et infinitus ego impendeo malum opīnor.

Quum is qui prætereo acer animus et attentus intueor, tunc facio<sup>b</sup> ut ægritudo sequor si ille malus sum, lætitia si bonus.

Quum præcipio<sup>c</sup> ut egomet ipse impéro, tum hic præcipio, ut ratio coerceo temeritas.

<sup>a</sup> § 138, 2, (b,) *adjectively*. <sup>b</sup> *lit. then it happens*. <sup>c</sup> *impers.* § 209, R. 3, (5.)

*English to be turned into Latin.*

In (all) other matters, loss<sup>a</sup> is suffered<sup>b</sup> *when calam .y comes*; but in (the case of) revenue<sup>c</sup>, not only the occurrence<sup>d</sup> of evil, but even the fear itself, produces<sup>e</sup> calamity. You ask (me) why my Laurentine<sup>f</sup> (farm) delights<sup>g</sup> me so much; you will cease to wonder *when you know<sup>h</sup> the convenience<sup>i</sup> of the situation<sup>j</sup>*. *When the inquiry is instituted<sup>k</sup>*, What can be done<sup>l</sup>? we must also examine<sup>l</sup> how easily it can<sup>l</sup> (be done.) We never ought<sup>m</sup> to be more diffident<sup>n</sup> than *when God is the subject<sup>o</sup>*. *When Gyges had turned the stone<sup>p</sup> of the ring to his palm*, he was not seen by any one<sup>q</sup>, but he himself saw all (things,) and again he<sup>r</sup> was seen *when he had turned<sup>s</sup> the ring into (its) place*.

<sup>a</sup> detrimentum. <sup>b</sup> accipio. <sup>c</sup> pl. <sup>d</sup> adventus. <sup>e</sup> affero. <sup>f</sup> neut. § 265. <sup>h</sup> cognosco, § 145, VI. <sup>i</sup> opportunitas. <sup>j</sup> locus. <sup>k</sup> lit. *when it is asked*. <sup>l</sup> *we must examine*, videndum est. <sup>m</sup> debeo. <sup>n</sup> verendus. <sup>o</sup> *God is the subject*, de Deo agitur. <sup>p</sup> pala. <sup>q</sup> *not any me*, nullus. <sup>r</sup> *again he*, idem rursus. <sup>s</sup> inverto.

## QUUM WITH THE SUBJUNCTIVE.

Though I desire, O judges, to be influenced by all the virtues, yet there is nothing which I more wish than to be and to seem grateful.

Antigonus would have preserved Eumenes, though he had been most hostile to him, if his (friends) had allowed him, because he was aware that he could not be more aided by any one, in those events which now appeared to all to be impending.

Since there are in us design, reason, foresight, God must needs have these very things in greater measure<sup>e</sup>.

Since solitude and a life without friends is full of snares and alarm, reason herself advises (us) to form friendships.

*Quum* omnis virtus, iudex, me afficio *cupio*, tamen nihil sum qui malo<sup>a</sup> *quàm* ego<sup>b</sup> et gratus sum et videor.

Eumēnes Antigōnus. *quum* sum is infestus, conservo, si per suos licet<sup>c</sup>, quòd ab nullus sui plùs adjüvo possum intelligo in hic res, qui impendo jam appareo omnis.

*Quum* sum in ego consilium, ratio, prudentia, necesse sum Deus hic<sup>d</sup> ipse habeo magnus.

*Quum* solitudo et vita sine amicus insidiæ et metus plenus sum, ratio ipse moneo amicitia comparo<sup>f</sup>.

<sup>a</sup> § 264, 7. <sup>b</sup> § 271, Remark 4. <sup>c</sup> *plup. pass.* § 261, 1. <sup>d</sup> § 206, (15,) & § 205, R. 2, (2.) <sup>e</sup> *lit. greater.* <sup>f</sup> *inf.*

*English to be turned into Latin.*

Plato has immortalized<sup>a</sup> the genius and various discourses<sup>b</sup> of Socrates by his writings, *though* Socrates himself *had* not left a line<sup>c</sup>. There was a vast<sup>d</sup> number of prisoners (made) in the Punic war, whom Hannibal had sold<sup>e</sup>, *as* they *were* not ransomed by their (friends). *As* I, after so long an interval<sup>f</sup>, *had burst* those barriers of noble birth<sup>g</sup>, so that<sup>h</sup> in future<sup>i</sup> the way<sup>j</sup> to the consulship should be open<sup>k</sup> to virtue, I did not expect<sup>l</sup> that the accusers would speak of newness of family<sup>m</sup>.

<sup>a</sup> *to immortalize*, trado immortalitati. <sup>b</sup> sermo. <sup>c</sup> *litera*. <sup>d</sup> *ingen.* <sup>e</sup> *to sell*, do venum. <sup>f</sup> *after so long an interval*, tanto intervallo, § 236. <sup>g</sup> nobilitas, § 211, R. 5. <sup>h</sup> *so that*, ut. <sup>i</sup> *in future* posthac. <sup>j</sup> aditus. <sup>k</sup> pateo. <sup>l</sup> arbitror. <sup>m</sup> genus.

## QUUM IN NARRATION.

R. 2. Pausanias, having been carried out half dead from the temple, immediately expired.

Hortensius having begun, when a very young man, to speak in the forum, speedily began to be employed for more important causes.

When Alcibiades was carrying on these projects, Critias and the rest of the tyrants of Athens sent trusty men to Lysander in Asia<sup>b</sup>.

Having been received with princely magnificence, we prolonged our discourse till midnight; the old man talking of nothing<sup>c</sup> but Africanus, and remembering<sup>e</sup> not only all his actions, but even all his words.

Pausanias, *quum* semi-animis de templum *effĕro*, confestim anima efflo.

Hortensius, *quum* admodum juvenis *ordior* in forum dico, celeriter ad magnus causa adhibeo cœpi<sup>a</sup>.

Hic *quum* molior Alcibiades, Critias, ceterisque tyrannus Atheniensis certus homo ad Lysander in Asia mitto.

Regius apparatus acceptus, sermo in multus nox produco; *quum* senex nihil nisi de Africanus loquor, omnisque is non factum<sup>d</sup> solum sed etiam dictum memini.

<sup>a</sup> § 183, 2, N. 2, last clause. <sup>b</sup> lit. into Asia. <sup>c</sup> lit. while the old man talked of nothing. <sup>d</sup> acc. § 216. <sup>e</sup> lit. and remembered, § 183, 3, N. 3.

*English to be turned into Latin.*

*Having determined<sup>a</sup> to anticipate<sup>b</sup> Darius wherever he was<sup>c</sup>, Alexander, that he might leave (things) safe behind<sup>d</sup> (him,) makes Amphoterus commander<sup>e</sup> of the fleet on<sup>f</sup> the shore of the Hellespont. When the scouts returned, a great multitude was seen<sup>g</sup> from afar<sup>h</sup>; then<sup>i</sup> fires began to blaze<sup>j</sup> through the whole plain<sup>k</sup>, as the disorderly<sup>l</sup> multitude encamped<sup>m</sup> in a scattered way<sup>n</sup>. I frequently listened to<sup>o</sup> Zeno, when I was at Athens. Milo is said to have walked<sup>p</sup> through the stadium at Olympia, carrying<sup>q</sup> a living ox upon his shoulders. When Atticus had completed seventy-seven years, he fell sick<sup>r</sup>.*

<sup>a</sup> statuo. <sup>b</sup> occupo. <sup>c</sup> § 266, 3. <sup>d</sup> a tergo. <sup>e</sup> to make commander, præficio. <sup>f</sup> ad. <sup>g</sup> conspicio. <sup>h</sup> from afar, procul. <sup>i</sup> de



inde. <sup>j</sup> colluceo. <sup>k</sup> abl. without in, § 254, R. 3. <sup>l</sup> inconditus  
<sup>m</sup> tendo. <sup>n</sup> in a scattered way, laxius, § 256, R. 9, (a.) middle.  
<sup>o</sup> to listen to, audio. <sup>p</sup> ingredior. <sup>q</sup> sustineo. <sup>r</sup> to fall sick, nanciscor morbum.

## SUBJUNCTIVE AFTER QUI.

§ 264. When the relative *qui* is equivalent to *ut* with a personal or demonstrative pronoun, it takes the subjunctive.

1. Who is so ignorant, as not to understand that his own safety is involved in that of the republic<sup>a</sup>?

Who is so great, that fortune may not make him need the aid of the meanest?

Invite those whose characters are not dissimilar to your own.

The Roman nation is one which, when conquered, cannot remain quiet.

I am a man who never did any thing for my own sake, rather than that of my fellow-citizens.

There is nothing so difficult and arduous, which the human mind may not overcome; and no passions so fierce that they may not be thoroughly tamed by discipline.

You have such a consul, as does not hesitate to obey your decrees.

Those arts should be acquired, which cause us to be useful to the state.

Quis est *tam* ignārus, *qui* non *intelligo* respública salus contineo suus?

Quis *tantus* est, *qui* non *fortūna* etiam *humilis* auxilium<sup>b</sup> indigeo *cogo*?

*Is* voco<sup>c</sup> *qui* mos a *tus* non *abhorreo*.

*Is* sum *Romānus* gens, *qui* victus *quiesco* *nescio*.

*Ego is* sum, *qui* nihil unquam *meus*<sup>d</sup> potius quàm *civis* *meus* causa *facio*.

Nihil sum *tam* difficilis et arduus, *qui* non *humānus* mens *vinco*; nullus *tam* *ferus* affectus, ut non *disciplīna* *perdomo*.

*Habeo is* consul, *qui* pareo *vester* *decrētum* non *dubito*.

*Disco*<sup>e</sup> *is* ars, *qui* *efficio*, ut *usus* *civitas* sum

<sup>a</sup> lit. that in the safety of the republic is involved his own. <sup>b</sup> § 250. 2, (2.) <sup>c</sup> § 260, R. 6. <sup>d</sup> § 211, R. 3, (c.) ad fin.; & § 278, R. 2. <sup>e</sup> § 274, R. 8, (a.)

*English to be turned into Latin.*

Zeno was by no means<sup>a</sup> a man<sup>b</sup> who, like<sup>c</sup> Theophrastus, would cut<sup>d</sup> the sinews of virtue, but, on the contrary<sup>e</sup>, (one) who placed every thing which belonged<sup>f</sup> to a happy life in virtue. You should be<sup>g</sup> the man<sup>h</sup> who should first separate<sup>i</sup> yourself from the society of wicked<sup>j</sup> citizens. What eloquence<sup>k</sup> of the philosophers is so exquisite, as<sup>l</sup> to deserve to be preferred<sup>m</sup> to a well-regulated<sup>n</sup> state, to public law and morals? The name of an ambassador should<sup>o</sup> be of such a kind<sup>p</sup>, that it<sup>q</sup> may be<sup>r</sup> safe even amidst hostile<sup>s</sup> weapons. In war nothing is so trifling<sup>t</sup> as not sometimes to give<sup>u</sup> the decisive turn<sup>v</sup> to a great event<sup>w</sup>. There is nothing so incredible, which may not be rendered<sup>x</sup> credible by the power of language<sup>y</sup>; nothing so rough<sup>z</sup> and rude<sup>aa</sup>, which may not, by means of oratory<sup>bb</sup>, be brightened<sup>cc</sup> and adorned<sup>dd</sup>.

<sup>a</sup> modus. <sup>b</sup> is. <sup>c</sup> ut. <sup>d</sup> incido. <sup>e</sup> contra. <sup>f</sup> pertineo, § 266, 1  
<sup>g</sup> you should be, te esse oportet. <sup>h</sup> talis. <sup>i</sup> sejungo. <sup>j</sup> impius.  
<sup>k</sup> oratio. <sup>l</sup> qui. <sup>m</sup> § 274, R. 8, (a.) <sup>n</sup> bene constitutus. <sup>o</sup> debeo.  
<sup>p</sup> of such a kind, ejusmodi. <sup>q</sup> that it, qui. <sup>r</sup> versor. <sup>s</sup> lit. of enemies.  
<sup>t</sup> levis. <sup>u</sup> facio. <sup>v</sup> decisive turn, in momentum. <sup>w</sup> res. <sup>x</sup> fio.  
<sup>y</sup> by the power of language, dicendo. <sup>z</sup> horridus. <sup>aa</sup> incultus. <sup>bb</sup> by means of oratory, oratione. <sup>cc</sup> splendesco. <sup>dd</sup> excōlo.

## DEMONSTRATIVE WORD IMPLIED.

How often (such things,) as you would not dare to wish for, occur by chance!

At my Laurentine (farm) I hear nothing that I repent having heard<sup>b</sup>; I say nothing which I repent having said<sup>b</sup>; no one defames another to me with ill-natured conversation.

In standing for the consulship, whoever he is who shows any good will towards you, who courts you, who comes frequently to (your) house, he must be reckoned in the number of your friends.

Myrmecides gained celebrity

Quàm sæpe fortè tem-  
 ère evenio, qui non au-  
 deo opto!

In Laurentinus<sup>a</sup> meus nihil audio, qui audio, nihil dico, qui dico pœnit<sup>tet</sup>; nemo apud ego quisquam sinister sermo<sup>c</sup> carpo.

Quisquis sum qui os-  
 tendo aliquis in tu volun-  
 tas<sup>d</sup>, qui colo, qui domus  
 ventito, is in petitio con-  
 sulatus in amicus nume-  
 rus habeo<sup>e</sup>.

Myrmecides inciares

by making ants and other small animals of ivory: he made a four-horse chariot which a fly could cover with its wings. *co ex ebur formīca et ali-  
us parvus animal facio<sup>f</sup>:  
quadrīga facio, qui mus-  
ca intēgo ala.*

<sup>a</sup> neut. <sup>b</sup> lit. to have heard, &c. <sup>c</sup> pl. <sup>d</sup> § 212, R. 3. <sup>e</sup> § 274, R. 3, (a.) <sup>f</sup> § 275, III. R. 4.

*English to be turned into Latin.*

As<sup>a</sup> I wish to draw<sup>b</sup> a picture<sup>c</sup> of the habits<sup>d</sup> and life of Epaminondas, I think<sup>e</sup> I ought<sup>f</sup> not to omit<sup>g</sup> any thing<sup>h</sup> which tends<sup>i</sup> to illustrate<sup>j</sup> it. The nobility of Campania<sup>k</sup> had deserted the state, and could<sup>l</sup> not be assembled<sup>m</sup> in the senate<sup>n</sup>; there was (a man) in the magistracy who had not conferred any new honor<sup>o</sup> upon himself, but by his own unworthiness had deprived<sup>p</sup> the magistracy, which he held<sup>q</sup>, of efficacy<sup>r</sup> and authority<sup>s</sup>.

<sup>a</sup> quum. <sup>b</sup> exprīmo. <sup>c</sup> imago. <sup>d</sup> consuetūdo, sing. <sup>e</sup> videor. <sup>f</sup> debeo, § 271, R. 2. <sup>g</sup> prātermitto. <sup>h</sup> not — any thing, nihil. <sup>i</sup> pertineo. <sup>j</sup> declāro, § 275, II. <sup>k</sup> lit. of the Campanians. <sup>l</sup> cogo. <sup>m</sup> § 235, (2.) <sup>n</sup> to confer new honor, honōrem adjicio. <sup>o</sup> demo. <sup>p</sup> gero. <sup>q</sup> vis. <sup>r</sup> jus. <sup>s</sup> possum, § 209, R. 11, (2.)

2. Gracchus chose to confess his fault, though he might have concealed it.

Although Cicero, during all the preceding days, had kept his soldiers confined to the camp, on the seventh day he sent out cohorts to forage.

3. Nothing is said by philosophers, at least which is rightly said, which has not been confirmed by those by whom laws have been prepared for states.

Who would think any one happier, than he to whom nothing is wanting, which, at least, nature demands; or of more unchangeable fortune than (he) who pos-

Gracchus peccātum suus, qui celo possum<sup>h</sup>, confiteor malo.

Cicero, qui per omnis supērus dies miles in castra contineo, septīmus dies cohors frumentorū mitto.

Nihil dico a philosopho, qui quidem rectē dico, qui non ab is confirmo<sup>a</sup> a qui civitas jus describo.

Quis beātus quisquam puto<sup>b</sup>, quā is<sup>c</sup> qui nihil desum<sup>d</sup>, qui quidem natura desidero; aut firmus fortuna<sup>e</sup> quā qui is pos-

sesses such things, as according to the common saying, he can carry ashore with him even from shipwreck?

Although Aristides excelled so much in moderation, that he alone, as far as we have heard, was surnamed the Just, yet he was punished with a banishment of ten years.

sideo<sup>f</sup>, qui suicum, ut aio, vel e naufragium possum<sup>g</sup> effero?

Quanquam adeò excellenti<sup>h</sup> Aristides abstinentia, ut unus, qui quidem ego audio, cognomen Justus<sup>i</sup> appello, tamen exilium decem annus multo.

<sup>a</sup> 7. <sup>b</sup> § 260, II. R. 5. <sup>c</sup> § 256, R. 4. <sup>d</sup> § 266, 1. <sup>e</sup> abl. § 211, R. 6. <sup>f</sup> 4. <sup>g</sup> 1. <sup>h</sup> imp. <sup>i</sup> § 210, R. 3, (3.) (a.) <sup>j</sup> § 276, II.

*English to be turned into Latin.*

'This<sup>a</sup> is the state<sup>b</sup> of my<sup>c</sup> candidateship<sup>d</sup>, as far as can<sup>e</sup> at present<sup>f</sup> be foreseen<sup>g</sup>. I wish<sup>h</sup> that, as far as is consistent with your convenience<sup>i</sup>, you would come<sup>j</sup> as soon as possible<sup>k</sup>. We have received an excellent<sup>l</sup> custom, if we observed<sup>m</sup> it, from (our) ancestors, of petitioning<sup>n</sup> a judge, so far as<sup>o</sup> he can<sup>e</sup> do (it) without a breach of integrity<sup>p</sup>.

<sup>a</sup> hujusmodi. <sup>b</sup> ratio. <sup>c</sup> noster. <sup>d</sup> petitio. <sup>e</sup> possum. <sup>f</sup> adhuc. <sup>g</sup> provideo. <sup>h</sup> volo, § 260, R. 4. <sup>i</sup> as far as is consistent with your convenience, quod commòdo tuo fiat, § 249, II. <sup>j</sup> § 262, R. 4. <sup>k</sup> as soon as possible, quàm primum. <sup>l</sup> præclarus. <sup>m</sup> teneo, § 261, 1. <sup>n</sup> rogo, § 275, II. <sup>o</sup> quæ, acc. pl. <sup>p</sup> without a breach of integrity, salvâ fide.

4. The loss of character and confidence are too great to be capable of being estimated.

The Athenian law forbids a sepulchre to be raised higher than five men can finish in five days, and a larger stone to be placed upon it, than will contain the praise of the dead, cut in four heroic verses.

Fama ac fides damnum<sup>a</sup> magnus sum quàm qui æstimo possum.

Extruo veto sepulcrum lex Atheniensis<sup>b</sup> altè quàm qui quinque dies homo quinque absolvo<sup>c</sup>, nec magnus lapis impòno quàm qui capio<sup>d</sup> laus mortuus incîsus quatuor heroicus versus.

<sup>a</sup> pl. <sup>b</sup> gen. pl. <sup>c</sup> perf. <sup>d</sup> perf.

*English to be turned into Latin.*

No changing of sides<sup>a</sup> took place<sup>b</sup>; fear rather than allegiance<sup>c</sup> restraining<sup>d</sup> the Campanians, because they had committed *too great*<sup>e</sup> an offence<sup>f</sup> in (their) revolt<sup>g</sup> *for the possibility* of pardon<sup>h</sup>. The Greeks cut down<sup>i</sup> *both larger and more branching* trees *than*<sup>j</sup> the soldier could<sup>k</sup> carry along with<sup>l</sup> his armor<sup>m</sup>.

<sup>a</sup> *changing of sides*, transitio. <sup>b</sup> *to take place*, fio. <sup>c</sup> fides. <sup>d</sup> contineo. <sup>e</sup> *majōra*, § 232, (2.) <sup>f</sup> *to commit an offence*, delinquo. <sup>g</sup> defectio. <sup>h</sup> *lit. than to whom it could be forgiven: to forgive*, ignosco. <sup>i</sup> *imp.* <sup>j</sup> *than, lit. than which*. <sup>k</sup> possum. <sup>l</sup> *along with*, cum. <sup>m</sup> arma.

5. The Volsci had provided auxiliaries to send to the Latins.

I have sent (an agent) to pay for transporting the statues.

When Antiochus Epiphanes was besieging Ptolemy at Alexandria, Popilius Lænas was sent ambassador to him, to command him to desist from his attempt.

The Cydnus is not remarkable for the breadth of its waters, but for their clearness; for, gliding with a gentle course from its fountains, it is received into a pure bottom; nor do torrents rush in to disturb the smoothly-flowing stream.

Carthaginian ambassadors came to Rome to thank the senate and Roman people for having made peace with them, and at the same time to ask that their hostages might be restored.

Volsci *compāro* auxili-  
um, *qui mitto* Latīnus.

Mitto<sup>d</sup>, *qui pro* signum  
vectūra *solvo*.

Quum Antiöchus Epi-  
phānes Ptolemæus Alex-  
andriā obsideo, *mitto* ad  
is legātus Popilius Læ-  
nas, *qui jubeo* inceptum<sup>a</sup>  
desisto.

Cydnus non spatium  
aqua sed liquor memorab-  
ilis; quippe lenis tractus  
e fons labor, purus so-  
lum<sup>b</sup> excipio; nec torrens  
*incurro*, *qui placidè* mano  
alveus *turbo*.

Legātus Carthaginien-  
sis Roma *venio*, *qui se-*  
nātus populusque Romā-  
nus gratia *ago*, quòd cum  
hic pax facio<sup>c</sup>, simulque  
*peto* ut obses is reddo.

<sup>a</sup> § 242. <sup>b</sup> § 247. <sup>c</sup> § 266, 3. <sup>d</sup> *pl.*

*English to be turned into Latin.*

The eyes, like<sup>a</sup> watchmen, *occupy*<sup>b</sup> the highest place, that, having *thence* the widest prospect<sup>c</sup>, they *may discharge*<sup>d</sup> their functions<sup>e</sup>. Letters *were invented* that they *might* be a remedy<sup>f</sup> against oblivion<sup>g</sup>. King Philip *sent for*<sup>h</sup> Aristotle (as) a teacher for his son Alexander, that he *might receive* from *him* instructions<sup>i</sup> both for acting<sup>j</sup> and speaking<sup>j</sup>. Nero, the successor of Claudius, *covered*<sup>k</sup> the theatre of Pompey with gold, for<sup>l</sup> a single day, *to make a display*<sup>m</sup> to Tiridātes, king of Armenia.

<sup>a</sup> tanquam. <sup>b</sup> obtineo. <sup>c</sup> lit. from which seeing most (things).  
<sup>d</sup> fungor. <sup>e</sup> munus, sing. <sup>f</sup> subsidium. <sup>g</sup> § 227. <sup>h</sup> accio.  
<sup>i</sup> præceptum. <sup>j</sup> § 275, III. R. 1. <sup>k</sup> operio. <sup>l</sup> in. <sup>m</sup> ostendo, lit. which he might display.

6. Some say that only two tribunes were appointed at the sacred mount.

Persons are more easily found to expose themselves voluntarily to death, than to bear pain patiently.

There are some who suppose that Cæsar thought it was better once for all to encounter the plots, which impended on every side, than to be always guarding against (them.)

There are and have been philosophers, who thought that God had no management whatever of human affairs; there are also other philosophers, and these, too, great and noble, who think that the world is administered and ruled by the intelligence and wisdom of God.

There are many who reckon of no value things which seem admirable to others.

*Sum, qui duo tantum in sacer mons creo tribunos dico.*

*Qui sui ultro mors offero, facile reperio, quam qui dolor patienter fero.*

*Sum, qui puto opinor Cæsar, insidiæ undique imminens subeo semel satius sum quam caveo semper.*

*Sum philosophus ac sum, qui Deus omnino nullus habeo censeo humanus res procuratio; sum autem alius philosophus, et hic quidem magnus atque nobilis, qui Deus mens atque ratio omnis mundus administro et rego censeo.*

*Qui quidam admirabilis videor, permultus sum qui pro nihilum puto*

*English to be turned into Latin.*

There *are* many *who say*, "I know that this will be of no use<sup>a</sup> to him; but what can I do? He asks<sup>b</sup> (and) I cannot resist his prayers." *There was* (some one) *who suggested<sup>c</sup>* that the name<sup>d</sup> of the month of August ought to be transferred<sup>e</sup> to September, because<sup>f</sup> Augustus was born<sup>g</sup> in the latter<sup>h</sup>, (and) died<sup>i</sup> in the former<sup>j</sup>. You *will find<sup>k</sup>* many (persons) *to whom* dangerous plans<sup>l</sup> *seem* more splendid than quiet (ones.) In all ages, fewer persons<sup>m</sup> *have been found<sup>n</sup>* *who conquered* their desires<sup>o</sup> than<sup>p</sup> the forces of the enemy<sup>q</sup>. You *will find* nobody *who would not rather<sup>r</sup>* enjoy the fruits<sup>s</sup> of vice<sup>t</sup> without vice (itself.)

<sup>a</sup> to be of use, prosum. <sup>b</sup> rogo. <sup>c</sup> suadeo. <sup>d</sup> appellatio, § 272. <sup>e</sup> § 274, R. 8, (a.) <sup>f</sup> quòd. <sup>g</sup> gigno, § 266, 3. <sup>h</sup> hic. <sup>i</sup> defungor. <sup>j</sup> is <sup>k</sup> reperio. <sup>l</sup> consilium. <sup>m</sup> vir. <sup>n</sup> cupiditas. <sup>o</sup> lit. than w<sup>ic</sup>. <sup>p</sup> pl. Place the verbs of the relative clauses last. <sup>q</sup> malo. <sup>r</sup> præmiu.. <sup>s</sup> nequitia.

7. There is no orator who does not wish to be like Demosthenes.

*Nemo sum orator qui sui Demosthènes similis sum nolo.*

It is no merit to be honest, where there is no one who is able, or who attempts to corrupt.

*Nullus sum laus ibi sum integer, ubi nemo sum qui aut possum aut conor corrumpto.*

There is no animal, except man, which has any knowledge of God.

*Nullus sum animal præter homo, qui habet aliquis notitia Deus.*

The Peloponnesus itself is almost wholly in the sea, nor are there any, except the Phliasians, whose territories do not touch the sea.

*Ipse Peloponnēsus fere totus in mare sum, nec præter Phliasius ullus sum, qui ager non contingo mare.*

*English to be turned into Latin*

Although Cato had taken up<sup>a</sup> the study of Greek literature (when) an elderly<sup>b</sup> (man,) yet he made such<sup>c</sup> progress in it, that<sup>d</sup> you *could not* easily *find* (any thing) *which was un-*

*known* to him, either<sup>e</sup> relating to<sup>f</sup> Greek or<sup>e</sup> Italian affairs. Look round on<sup>g</sup> all the members of the state; you *will* assuredly<sup>h</sup> find none which is not broken and enfeebled<sup>i</sup>. You will not find any other<sup>j</sup>, except Homer and Archilochus, most perfect in the work<sup>k</sup> of which he has been the inventor<sup>l</sup>.

<sup>a</sup> arripio. <sup>b</sup> senior, § 256, R. 9, (a,) *middle*. <sup>c</sup> tantus. <sup>d</sup> § 262, R. 1. <sup>e</sup> neque. <sup>f</sup> relating to, de. <sup>g</sup> to look round on, circumspicio. <sup>h</sup> profectò. <sup>i</sup> debilito, perf. <sup>j</sup> any other, quisquam alius. <sup>k</sup> § 206, (3,) (a.) <sup>l</sup> the inventor, primus auctor.

#### INTERROGATIVE EXPRESSIONS IMPLYING A NEGATIVE.

How few judges are there, who are not amenable to the very law by which they try! We have all transgressed, some more heavily, some more lightly; some with deliberate purpose, some hurried away by accident.

How few philosophers are found, who think their system, not a display of knowledge, but a rule of life; who obey themselves, and submit to their own decrees!

*Quotusquisque* ex iudex sum<sup>a</sup>, qui non is ipse lex<sup>b</sup> teneo<sup>c</sup> qui quæro<sup>a</sup>! Pecco omnis, alius gravis<sup>d</sup>, alius levis; alius ex destinatus, alius fortè impulsus.

*Quotusquisque* philosophus<sup>e</sup> invenio, qui disciplina suos non ostentatio scientia, sed lex vita puto; qui obtempéro ipse sui, et decretum suos pareo!

<sup>a</sup> sing. <sup>b</sup> § 247. <sup>c</sup> pass. <sup>d</sup> acc. pl. § 232, (2.) <sup>e</sup> § 212.

#### *English to be turned into Latin.*

What old age<sup>a</sup> is there which can<sup>b</sup> destroy<sup>c</sup> a divine virtue<sup>d</sup>? What (reason) is there why<sup>e</sup> you should think<sup>f</sup> that you can divert<sup>g</sup> your own culpability on some one else<sup>h</sup>? Who is there, who, if he wished to measure the knowledge of illustrious men by the utility or magnitude of their performances<sup>i</sup>, would not prefer a commander to an orator?

<sup>a</sup> old age, vetustas. <sup>b</sup> possum. <sup>c</sup> conficio. <sup>d</sup> vis. <sup>e</sup> quamobrem. <sup>f</sup> cogito <sup>g</sup> derivo. <sup>h</sup> some one else, aliquis. <sup>i</sup> res gestæ.



7, N. 3. There is no reason to wonder that Ephyre is called Corinth by Homer.

There is no reason why the hopes of those, who have devoted themselves to the study of eloquence, should be diminished, or their industry palsied.

What (reason) is there why some one's cough or sneezing, or the awkward driving away of a fly, or the fall of a key from the hand of a careless slave, should throw us into a rage?

As to the rest, I wish you would be persuaded that you have nothing to fear beyond the common calamity of the state; and though this is very severe, yet we have lived in such a way, and are now of such an age, that we ought to bear firmly things which do not happen to us by our own fault.

*Non sum qui miror* Ephÿre ab Hoinērus nominor Corinthus.

*Non sum, cur* is, qui sui studium eloquentia dedo, spes *infringo*, aut *lan guesco* industria.

*Quis sum cur* tussis aliquis aut sternutamentum, aut musca parum curiosē fugātus ego in rabies ago, aut clavis negligens servus manus elapsus?

De reliquis ita volo<sup>a</sup> tu persuadeo<sup>b</sup>, tu *nihil habeo qui timeo*<sup>c</sup> prater communis casus civitas, qui etsi sum gravis, tamen ita vivo et is ætas<sup>d</sup> jam sum, ut omnis qui non noster culpa nos accido<sup>e</sup> fortiter fero debeo.

<sup>a</sup> § 260, R. 4. <sup>b</sup> *sub. act.* § 262, R. 4. <sup>c</sup> § 274, R. 8, (a.) <sup>d</sup> § 212, R. 3. <sup>e</sup> § 266, 1.

*English to be turned into Latin.*

I am under no<sup>a</sup> concern<sup>b</sup> about myself, but I *do not know*<sup>c</sup> *what to do*<sup>d</sup> about the boys. *There is no reason why you should doubt* whether a man can<sup>e</sup> raise himself above human (affairs,) who beholds<sup>f</sup> with indifference<sup>g</sup> the mighty<sup>h</sup> commotion<sup>i</sup> of events, and bears<sup>j</sup> hardships<sup>k</sup> calmly<sup>l</sup>, and prosperity<sup>m</sup> with moderation.<sup>n</sup> Antony did not know<sup>o</sup> which way<sup>p</sup> to turn<sup>q</sup>.

<sup>a</sup> nihil, § 232, (3.) <sup>b</sup> *to be under concern*, labōro. <sup>c</sup> *not to know* non habeo. <sup>d</sup> ago. <sup>e</sup> possum. <sup>f</sup> § 266, 1. <sup>g</sup> *with indifference*, secūrus. <sup>h</sup> magnus. <sup>i</sup> motus. <sup>j</sup> fero. <sup>k</sup> durus. <sup>l</sup> placidē. <sup>m</sup> secundus. <sup>n</sup> *adv* <sup>o</sup> *not to know*, non habeo. <sup>p</sup> *which way*, quō <sup>q</sup> *lit. to turn himself*

8. I have a volume of introductions; and at my Tusculan villa, as I did not remember that I had used that which is in the third book of the Academic Questions, I put it to the book De Gloria.

The next honor to the immortal gods Augustus paid to the memory of generals, who had rendered the Roman empire very great from being very small.

Atticus, who thought that his services ought to be rendered to his friends without party spirit, and who had always kept aloof from such schemes, replied, that he would neither talk nor hold a meeting with any one respecting that affair.

Habeo volumēn procēmium; itāque in Tusculānūm *qui non memīni* ego utor ille procēmium qui sum in Academicus tertius conjicio is in liber De Gloria.

Propior a deus immortalis honor memoria dux Augustus præsto, *qui imperium populus Romānus ex parvus magnus reddo*.

Atticus, *qui officium amicus præsto sine factio æstimo*, semperque a talis sui consilium *removeo*, respondeo sui neque cum quisquam de is res colloquor, neque coeo.

*English to be turned into Latin.*

Agesilāus, *who saw* that it would be<sup>a</sup> very pernicious if it were perceived<sup>b</sup> that any one<sup>c</sup> was attempting<sup>d</sup> to desert<sup>e</sup> to the enemy, came to the place which the young men had seized<sup>f</sup> without the city, and praised their scheme<sup>g</sup>, as if they had done (it) with a good intention<sup>h</sup>. Cæsar himself has voluntarily<sup>i</sup> granted<sup>j</sup> to me, that I should not<sup>k</sup> be in that camp which was about to be<sup>l</sup> (formed) against Lentulus or Pompey, as I *was* under great obligations<sup>m</sup> to them<sup>n</sup>. What more devoid of shame<sup>o</sup> than Tarquin, *who carried* on war with those who had refused to submit<sup>p</sup> to his pride? Philosophy can never be adequately<sup>q</sup> praised, since (he) *who obeys* her<sup>r</sup> may<sup>s</sup> live<sup>t</sup> the whole term<sup>u</sup> of (his) life without uneasiness<sup>v</sup>. Wretched me<sup>w</sup>, not to have been present<sup>x</sup>!

<sup>a</sup> fore. <sup>b</sup> animadverto. <sup>c</sup> § 207, R. 31. <sup>d</sup> conor. <sup>e</sup> transfugio. <sup>f</sup> capio. <sup>g</sup> consilium. <sup>h</sup> animus. <sup>i</sup> *lit. of his own will*, § 249, II. <sup>j</sup> concēdo. <sup>k</sup> § 262, R. 5. <sup>l</sup> § 266, 1. <sup>m</sup> beneficium. <sup>n</sup> *lit. the great favors of whom I had*. <sup>o</sup> devoid of shame, impudens. <sup>p</sup> to refuse to submit, non fero. <sup>q</sup> satis dignè. <sup>r</sup> qui, § 223, R. 2. <sup>s</sup> possum. <sup>t</sup> lego <sup>u</sup> tempus <sup>v</sup> molestia <sup>w</sup> § 238, 2. <sup>x</sup> to be present, adsum.

## UT, QUIPPE, OR UTPOTE—QUI.

The Egyptians, for a long time past hostile to the Persian power, had been inspired with courage at the hope of Alexander's arrival; as they had joyfully received even Amyntas, a deserter, and who came with a power dependent on another's pleasure.

Scipio did not reject with disdain the soldiers who survived of the army of Cannæ, as he knew that the defeat at Cannæ was not sustained through their cowardice, and that there were no soldiers of equal standing in the Roman army.

Ægyptius olim Persa opes infensus, ad spes adventus Alexander erigo animus<sup>a</sup>, *utpöte qui* Amyntas quoque transfuga, *cum* precarius imperium veniens lætus recipio.

Scipio is miles non adspornor<sup>b</sup>, qui ex Cannensis exercitus supersum, *ut qui* neque ad Cannæ ignavia is clades accipio *scio*, neque ullus æquè vetus miles in exercitus Romānus sum.

<sup>a</sup> lit. had raised their courage. <sup>b</sup> imp.

*English to be turned into Latin.*

A skilful<sup>a</sup> flatterer is not easily recognized<sup>b</sup>, as he<sup>c</sup> often humors<sup>d</sup> (us) even by opposition<sup>e</sup>, and courts<sup>f</sup> (us) while he pretends<sup>g</sup> to dispute<sup>h</sup>, and at last<sup>i</sup> gives up<sup>j</sup> (his cause,) and allows himself to be overcome. To me, at least<sup>k</sup>, the power of the tribunes (of the people) appears very pernicious<sup>l</sup>, as<sup>m</sup> having been produced<sup>m</sup> in sedition and for sedition.

<sup>a</sup> callidus. <sup>b</sup> agnosco. <sup>c</sup> quippe qui. <sup>d</sup> assentor. <sup>e</sup> adversor, § 275, III. R. 4. <sup>f</sup> blandior. <sup>g</sup> while he pretends, simulans. <sup>h</sup> litigo. <sup>i</sup> ad extremum. <sup>j</sup> to give up, do manus. <sup>k</sup> quidem. <sup>l</sup> very pernicious, pestifer. <sup>m</sup> nascor, perf.

## DIGNUS, INDIGNUS, &amp;c.

9. We are not the cause to the world of bringing back winter and summer; we think too highly of ourselves, if we think ourselves

Non ego causa mundus sum hiems<sup>a</sup> æstasque refëro; nimis ego suspicio. si dignus ego videor prop

worthy of having such mighty (bodies) put in motion on our account<sup>b</sup>; they have their own laws.

(He) who governs well, must have obeyed some time or other; and he who obeys submissively seems worthy to govern some time or other.

The character of Lælius seemed a suitable one to discourse about friendship, because we had heard from our fathers that the intimacy of Scipio and Lælius was very remarkable.

ter *qui* tantus *moveo*; sus iste lex habeo.

Qui bene impëro, pareo<sup>c</sup> aliquando necesse sum; et qui modestè pareo, videor, *qui* aliquando impëro, dignus sum.

Idoneus videor Lælius persōna *qui* de amicitia dissëro, quum accipio a pater maximè memorabilis Scipio et Lælius amicitia sum.

<sup>a</sup> § 275, I. <sup>b</sup> *lit. on account of whom such mighty (bodies) should be put, &c.* <sup>c</sup> § 262, R. 4.

### *English to be turned into Latin.*

The plays<sup>a</sup> of Livy<sup>b</sup> are not *deserving<sup>c</sup> of being read<sup>d</sup> a second time<sup>e</sup>*. Cæsar had judged Vibullius Rufus a *suitable person<sup>f</sup>* for him *to send<sup>d</sup>* with messages<sup>g</sup> to Pompey. In Cato Major I have introduced Cato when old as engaging in the discussion<sup>h</sup>, because no character<sup>i</sup> appeared more *suitable<sup>j</sup> to converse<sup>d</sup>* respecting age. To name<sup>k</sup> the conditions of peace belongs to him<sup>l</sup> who gives, not to him who asks<sup>m</sup> (them :) but perhaps<sup>n</sup> I<sup>o</sup> am not *unworthy of proposing<sup>p</sup>* the penalty<sup>q</sup> for myself<sup>r</sup>.

<sup>a</sup> fabūla. <sup>b</sup> Livianus, § 211, R. 4, (a.) <sup>c</sup> satis dignus. <sup>d</sup> *lit. which should be read, &c.* <sup>e</sup> a second time, iterum. <sup>f</sup> a suitable person, idoneus. <sup>g</sup> mandatum. <sup>h</sup> to engage in a discussion, disputo. <sup>i</sup> persōna. <sup>j</sup> aptus. <sup>k</sup> dico. <sup>l</sup> § 211, R. 8, (3.) <sup>m</sup> peto. <sup>n</sup> forsitan. <sup>o</sup> pl. <sup>p</sup> irrogō. <sup>q</sup> multa. <sup>r</sup> pl. § 207, R. 28.

10. This is the only sentiment of the Academics, which none of the other philosophers approves.

A passion for money is the only (thing) for which Vespasian may justly be censured.

Hic Academicus sum *unus* sententia, *qui* reliquus philosophus nemo *probo*.

*Solus* sum, in *qui* merito *culpo* Vespasianus pecunia cupiditas.

There is one thing of which religion, deeply seated in (our) minds, compels us specifically to complain, and (which) we wish you to hear, if you think proper.

Lampido, the Lacedæmonian, is the only woman (that is) found in any age, who has been the daughter of a king, the wife of a king, and the mother of a king.

*Unus sum de qui nōni nātīm ego queror religio infixus animus cogo, et tu audio, si ita videor<sup>a</sup>, volo.*

*Unus femīna<sup>b</sup> in omnis ævum Lampīdo Lacedæmonius reperio, qui rex filia, rex uxor, rex mater sum.*

<sup>a</sup> *impers.*    <sup>b</sup> § 212.

*English to be turned into Latin.*

It is worthy of remark<sup>a</sup>, that there was only one<sup>b</sup> period of five years<sup>c</sup> in which<sup>d</sup> no senator died. Lately<sup>e</sup> when I had spoken before<sup>f</sup> the centumviri, the recollection occurred<sup>g</sup> (to me,) that, (as) a young man, I had pleaded<sup>h</sup> in the same tribunal<sup>i</sup>; my mind went<sup>j</sup> further<sup>k</sup>; I began to reckon up<sup>l</sup> whom I had had (as) associates in that trial<sup>m</sup>, whom in this: I was the only one<sup>n</sup> who had spoken in both.

<sup>a</sup> notātus.    <sup>b</sup> unus omnino.    <sup>c</sup> period of five years, quinquennium. <sup>d</sup> § 253.    <sup>e</sup> proximè.    <sup>f</sup> apud.    <sup>g</sup> subeo.    <sup>h</sup> ago.    <sup>i</sup> iudicium.    <sup>j</sup> pro-cedo.    <sup>k</sup> ultra.    <sup>l</sup> repūto.    <sup>m</sup> causa.    <sup>n</sup> only one, solus.

12. The senate determined to destroy Carthage, more because the Romans were willing to believe whatever was said respecting the Carthaginians, than because (things) deserving of credit were related.

Aspis, inhabiting a country full of defiles and fortified with castles, not only did not obey the king's command, but was in the practice of plundering whatever was on its way to the king.

Apelles exhibited his works in a shop, (when) finished to pass-

*Magis quia volo Romanus, quisquis de Carthaginienſis dico credo, quàm quia credo<sup>a</sup> affēro, statuo senātus Carthāgo excīdo.*

*Aspis, saltuōsus regio, castellumque munitus incolens, non solū imperium rex non pareo, sed etiam qui rex porto<sup>b</sup> abripio.*

*Apelles perfectus opus propōno pergūla transi*

ers by, and, concealing himself ens, atque post tabūla  
behind the picture, listened to latens, vitium *qui nota*  
the faults which were remarked. ausculto.

<sup>a</sup> § 274, R. 8, (a.) <sup>b</sup> *lit. was being conveyed*, § 145, N. 3.

### *English to be turned into Latin.*

The elephants, though<sup>a</sup> they were driven with great delays<sup>b</sup> through the narrow roads, yet<sup>c</sup>, *wherever* they went<sup>d</sup>; rendered<sup>e</sup> the line of march<sup>f</sup> safer<sup>g</sup> from the enemy, because, being unaccustomed (to them,) they feared<sup>h</sup> to approach<sup>i</sup> (them.) The mountaineers made attacks<sup>j</sup>, now on the van<sup>k</sup>, now on the rear<sup>l</sup>, *whenever*<sup>m</sup> either the ground<sup>n</sup> afforded<sup>o</sup> (them) an advantage<sup>o</sup>, or (men who) had advanced<sup>p</sup> before or lagged behind<sup>q</sup>, gave them an opportunity<sup>r</sup>. The soldiers could neither unroll<sup>s</sup> nor set up<sup>t</sup> any thing; nor did (that) *which had been set up* remain, the wind rending<sup>u</sup> and carrying every thing away<sup>v</sup>.

<sup>a</sup> sicut. <sup>b</sup> sing. <sup>c</sup> ita. <sup>d</sup> incēdo. <sup>e</sup> præbeo. <sup>f</sup> *the line of march*, agmen. <sup>g</sup> pos. <sup>h</sup> *lit. to (them) unaccustomed there was fear*. <sup>i</sup> adeo, § 275, III. R. 1. <sup>j</sup> irruo. <sup>k</sup> primum agmen. <sup>l</sup> novissimus. <sup>m</sup> ut-  
cunque. <sup>n</sup> locus. <sup>o</sup> opportunitas. <sup>p</sup> *lit. having advanced before, &c.*, progressus. <sup>q</sup> moratus. <sup>r</sup> occasio. <sup>s</sup> explico. <sup>t</sup> statuo. <sup>u</sup> perzindo.  
<sup>v</sup> *to carry away*, rapio.

### SUBJUNCTIVE IN INDIRECT QUESTIONS.

§ 265. Dependent clauses, containing an *indirect question*, take the subjunctive.

The Athenians sent to Delphi to inquire what they should do.

Atheniensis mitto Delphi consūlo<sup>a</sup> *quisnam* facio.

The ambassadors of Pyrrhus, being driven with their gifts from the city, acknowledged to their king, who asked them what they thought concerning the abode of

Pyrrhus legātus, pulsus cum munus suus ab urbs, interrōgans<sup>b</sup> rex suus, *quis* de hostis sedes sentio, urbs<sup>c</sup> templum<sup>d</sup> sui vide-

their enemies, that the city had seemed to them a temple, the senate a council of kings.

The brothers Lydus and Tyrrhenus, compelled by famine, are said to have cast lots which of the two should quit the country with a part of the population. The lot fell on Tyrrhenus, who sailed into Italy.

It is uncertain whether it would have been more beneficial to the state that Cæsar should be born or not be born.

It is asked, why the most learned men disagree on the most important subjects.

Learn what it is to live.

It is uncertain what each day or night may bring.

It is hard to tell what the reason is, why we are soonest alienated with a kind of disgust and satiety from those (things) which most stimulate our senses with pleasure.

or, senātus rex concilium respondeo.

Lydus et Tyrrhēnus frater fames compulsus sortior dico, *uter*<sup>e</sup> cum pars multitudo patria *discēdo*. Sors Tyrrhēnus<sup>f</sup> contingo, qui in Italia pervēho.

In incertum sum *utrūm* Cæsar magis nascor res-publīca *prosum*<sup>g</sup> an non nascor.

Quæro, *cur* doctus homo de magnus res *dis-sentio*.

Disco, *quis* sum vivo.

*Quis* quisque<sup>h</sup> nox aut dies *fero*, incertus sum.

Difficilis sum dico<sup>i</sup> *quisnam* causa sum, *cur* is<sup>j</sup> qui maxīmè sensus noster impello voluptas, ab is celeriter fastidium quidam et satiētas *abaliēno*.

<sup>a</sup> § 276, II. <sup>b</sup> § 274, 3. <sup>c</sup> § 272. <sup>d</sup> § 210. <sup>e</sup> § 212, Remark 2 Note 1, (b.) <sup>f</sup> § 229. <sup>g</sup> perf. <sup>h</sup> § 205, R. 2, Exc. <sup>i</sup> § 276, III nom. § 323, 3, (5.)

*English to be turned into Latin.*

Cato one<sup>a</sup> day brought an early<sup>b</sup> fig from the province of Africa into the senate-house, and, showing (it) to the senators<sup>c</sup>, said, "I ask you *when*<sup>d</sup> you *think* this fruit<sup>e</sup> was taken<sup>f</sup> from the tree." I have told you<sup>g</sup> *what* I *fear*, *what* I *hope*<sup>h</sup>, *what* I *design*<sup>i</sup> for the future<sup>j</sup>; write to me<sup>k</sup>, in return<sup>l</sup>, *what* you *have done*<sup>m</sup>, *what* you *are doing*, *what* you *mean*<sup>n</sup> to do. You ask my advice<sup>o</sup>, *whether* I *think*<sup>p</sup> that you ought to plead<sup>q</sup> causes in (your) tribuneship: much depends

on<sup>r</sup> *what you think*<sup>s</sup> the tribuneship to be, an empty shadow or a sacred<sup>t</sup> magistracy<sup>u</sup>.

<sup>a</sup> quidam. <sup>b</sup> præcox. <sup>c</sup> pater. <sup>d</sup> quando. <sup>e</sup> pomum. <sup>f</sup> de-  
mo. <sup>g</sup> *I have told you*, habes. <sup>h</sup> opto. <sup>i</sup> destino. <sup>j</sup> *for the fu-*  
*ture*, in postêrum. <sup>k</sup> *pl.* <sup>l</sup> invicem. <sup>m</sup> ago. <sup>n</sup> volo. <sup>o</sup> *you ask*  
*my advice*, consûlis. <sup>p</sup> existimo. <sup>q</sup> ago. <sup>r</sup> *much depends on*, plu-  
rimum refert. <sup>s</sup> puto. <sup>t</sup> sacrosanctus. <sup>u</sup> potestas.

## SUBJUNCTIVE IN INTERMEDIATE CLAUSES.

§ 266, 1. When a dependent proposition contain-  
ing either an accusative with the infinitive, or a verb  
in the subjunctive, has a clause connected with it, as  
an *essential part*, either by a relative, a relative adverb,  
or a conjunction, the verb of the latter clause is put in  
the subjunctive.

### INTERMEDIATE CLAUSES CONNECTED WITH THE ACCUSATIVE AND INFINITIVE.

They say that good men culti-  
vate that justice which is (really  
justice,) not that which is re-  
puted (to be so.)

Critias sent confidential per-  
sons into Asia to Lysander to  
inform him, that unless he de-  
spatched Alcibiades, none of those  
things which he himself had es-  
tablished at Athens could remain  
in force.

I have heard some one say this,  
respecting certain orators to whom  
he had carried his cause, that he  
who had refused him had been  
more agreeable to him, than he  
who had undertaken the cause:  
so much are men taken by looks  
and words, more than by substan-  
tial kindness.

Dico vir bonus is justi-  
tia *sequor qui sum*, non  
is *qui puto*.

Critias certus homo ad  
Lysander in Asia mitto,  
qui is certus<sup>a</sup> facio, *nisi*  
Alcibiâdes *sustollo*, nihil  
is res fore ratus, *qui ipse*  
Athênæ *constituo*.

Audio hic dico quidam  
de quidam orâtor, ad *qui*  
causa suus *defêro*, gra-  
tus sui sum is *qui nego*  
quàm ille<sup>b</sup> *qui recipio*:  
sic homo frons<sup>c</sup> et oratio<sup>c</sup>  
magis quàm ipse bene-  
ficium resque capio.

<sup>a</sup> comp. <sup>b</sup> acc. § 278. <sup>c</sup> sing.



*English to be turned into Latin.*

Some think that Julius Cæsar, having weighed<sup>a</sup> his own<sup>t</sup> and (his) enemies<sup>c</sup> forces, *availed himself*<sup>d</sup> of the occasion of seizing supreme power<sup>e</sup>, *which* he *had coveted* in early life<sup>f</sup>. The camp of Alexander appeared to Darius (in his dream) to shine<sup>g</sup> with a great effulgence<sup>h</sup> of fire, and a little after Alexander (appeared) *to be brought*<sup>i</sup> to him in that fashion<sup>j</sup> of dress in *which* he himself *had been*. Augustus frequently remarked<sup>k</sup>, that *whatever*<sup>l</sup> *was done* well enough, *was done* quickly enough; and that (those) pursuing<sup>m</sup> trifling advantages<sup>n</sup> at no trifling risk<sup>o</sup>, *were* like (men) fishing with a golden hook; the loss *of which*, (if) broken off<sup>p</sup>, *could be* compensated<sup>q</sup> by nothing which they could catch<sup>r</sup>.

<sup>a</sup> pensitatus. <sup>b</sup> § 208, & 211, Remark 3, (b.). <sup>c</sup> § 278, R. 2.  
<sup>d</sup> to avail one's self, utor. <sup>e</sup> supreme power, dominatio. <sup>f</sup> early life, prima ætas. <sup>g</sup> colluceo. <sup>h</sup> fulgor. <sup>i</sup> adduco. <sup>j</sup> habitus. <sup>k</sup> frequently remarked, aiēbat, § 145, II. 1. <sup>l</sup> quisquis. <sup>m</sup> sectans. <sup>n</sup> trifling advantages, minima commōda. <sup>o</sup> discrimen. <sup>p</sup> abruptus.  
<sup>q</sup> penso. <sup>r</sup> by nothing which they cou'd catch, nullā captūrā.

It is not to be denied<sup>a</sup>, that Hannibal as<sup>b</sup> much *excelled*<sup>c</sup> other commanders<sup>d</sup> in sagacity<sup>e</sup>, as<sup>f</sup> the Roman people *surpass*<sup>g</sup> all<sup>h</sup> other nations<sup>i</sup> in bravery<sup>j</sup>. I see that this has been the opinion<sup>k</sup> of the wisest (men,) that law was neither devised<sup>l</sup> by the ingenuity<sup>m</sup> of men, nor is any<sup>n</sup> decree<sup>o</sup> of the people, but (*was*) something<sup>p</sup> eternal, *which governed*<sup>q</sup> the universe<sup>r</sup>. This is no new custom of the senate and Roman people, of thinking<sup>s</sup> that *what is best is most noble*. The sentiments<sup>t</sup> of Zeno are of this nature<sup>u</sup>; that the wise (man)<sup>v</sup> is never influenced<sup>w</sup> by favor<sup>x</sup>, (and) never pardons any man's<sup>y</sup> fault<sup>z</sup>; that wise (men) alone are beautiful, (even) if they *are* quite deformed<sup>aa</sup>; rich, if they are completely beggars<sup>ab</sup>; kings, *if* they *live* in slavery<sup>ac</sup>; and that he *who has stolen* a fowl<sup>bb</sup>, *when* it *was* not necessary<sup>cc</sup>, *has committed* no less an offence<sup>dd</sup>, than he *who has strangled*<sup>ee</sup> his father. Many (persons) hastily<sup>ff</sup> believe, that he, *who imitates* the language<sup>gg</sup> of the good, *will* also *imitate* their actions<sup>hh</sup>. I find that a double portico *was constructed* by Cn. Octavius<sup>ii</sup>, near<sup>jj</sup> the Flaminian Circus, *which* (portico) *was called* Corinthian, from the brazen capitals of the columns.

<sup>a</sup> infitior, § 274, R. 8, 2d paragraph, last clause. <sup>b</sup> tanto, § 256, R. 16. <sup>c</sup> præsto. <sup>d</sup> § 224, R. 5. <sup>e</sup> prudentia, § 250 <sup>f</sup> quanto. <sup>g</sup> antecedo. <sup>h</sup> cunctus. <sup>i</sup> fortitudo. <sup>j</sup> sententia. <sup>k</sup> excogitatus <sup>l</sup> ingenium, pl. <sup>m</sup> aliquis. <sup>n</sup> scitum. <sup>o</sup> quidam. <sup>p</sup> rego. <sup>q</sup> uni versus mundus. <sup>r</sup> puto, § 275, III. R. 1. <sup>s</sup> ejusmodi. <sup>t</sup> § 272 <sup>u</sup> moveo. <sup>v</sup> gratia. <sup>w</sup> any man, quisquam. <sup>x</sup> delictum, § 223, R. 2 <sup>y</sup> distortus, sup. <sup>z</sup> completely beggars, mendicūs, sup. <sup>aa</sup> to live in slavery, servitūtem servire. <sup>bb</sup> gallus gallinaceus. <sup>cc</sup> opus. <sup>dd</sup> has committed no less an offence, nec minūs delinquere. <sup>ee</sup> suffoco. <sup>ff</sup> temere. <sup>gg</sup> oratio. <sup>hh</sup> factum. <sup>ii</sup> § 248, I. <sup>jj</sup> ad.

## INTERMEDIATE CLAUSES CONNECTED WITH THE SUBJUNCTIVE.

Agesilāus, with great industry, made preparations for war<sup>a</sup>; and that<sup>b</sup> his soldiers might arm<sup>c</sup> themselves with more care<sup>d</sup>, and equip<sup>e</sup> themselves in a more striking manner<sup>f</sup>, he proposed rewards with which they *should be presented*<sup>g</sup>, whose attention<sup>h</sup> to this point<sup>i</sup> *had been* preëminent<sup>j</sup>. How could Lacedæmon obtain<sup>k</sup> the enjoyment<sup>l</sup> of good kings, when *whoever was born*<sup>m</sup> of the royal family<sup>n</sup> *must be regarded*<sup>o</sup> (as) king<sup>p</sup> Darius gives orders<sup>q</sup> to Mazæus, that he *should burn and lay waste*<sup>r</sup> the country<sup>s</sup> which Alexander was going to enter<sup>t</sup>; for<sup>u</sup> he thought<sup>v</sup> (he) might be reduced<sup>w</sup> by want of provisions<sup>x</sup>, having nothing but<sup>y</sup> what he had secured<sup>z</sup> by plundering<sup>aa</sup>. Drusus said to his architect, "Do you arrange<sup>aa</sup> my house so that *whatever I do*<sup>bb</sup> *may*<sup>cc</sup> be seen<sup>dd</sup> by all (men.)" Piety towards God requires<sup>ee</sup> that nothing *should be demanded*<sup>ff</sup> of him which is unjust and dishonorable<sup>gg</sup>. There is no doubt<sup>hh</sup> that<sup>ii</sup> what is animated<sup>jj</sup>, and has sense and reason, is better than (that) which is destitute<sup>kk</sup> of these. The Sicilians say, that they implore the senators, that if all their goods<sup>ll</sup> cannot<sup>mm</sup> (be restored) to the owners, (those) at least may be restored, which can be recognized.

<sup>a</sup> lit. prepared (appāro) war. <sup>b</sup> quò. <sup>c</sup> passive, in a middle or reflexive sense, § 248, I. Remark 1, (2.) <sup>d</sup> with more care, studiosi s. <sup>e</sup> orno, pass. See note c. <sup>f</sup> in a more striking manner, insigni s. <sup>g</sup> orno, § 264, 5. <sup>h</sup> industria. <sup>i</sup> lit. in this thing. <sup>j</sup> egregius. <sup>k</sup> assëquor. <sup>l</sup> lit. that they should enjoy, utor. <sup>m</sup> plur. <sup>n</sup> genus <sup>o</sup> habeo. § 274, R. 8, & § 263, 5. <sup>p</sup> to give orders, mando. <sup>q</sup> to lay waste, populor. <sup>r</sup> regio. <sup>s</sup> adeo, § 274, R. 6. (a.) <sup>t</sup> quippe. <sup>u</sup> credo <sup>v</sup> debello. <sup>w</sup> want of provisions, inopia. <sup>x</sup> nisi. <sup>y</sup> occüpo. <sup>z</sup> rapio. § 275, III. R. 4. <sup>aa</sup> compōno. <sup>bb</sup> ago <sup>cc</sup> possum. <sup>dd</sup> per spicio. <sup>e</sup> postülo. <sup>ff</sup> expëto. <sup>gg</sup> inhonestus. <sup>hh</sup> lit. it is no doubtful. <sup>i</sup> § 262, R. 10, 2. <sup>jj</sup> animans. <sup>kk</sup> careo <sup>ll</sup> § 212 R. 2, N. 4. <sup>mm</sup> nequeo.

INTERMEDIATE CLAUSES CONNECTED BY RELATIVE ADVERBS  
AND CONJUNCTIONS.

The people loudly exclaim, that they are not willing to obey either one man or a few; that all are destitute of liberty, whether they serve a king or nobles.

Scipio said that he knew this very well, that the Locrians, although they had deserved ill of the Roman people, would be in a better condition under the Romans, (though) provoked, than they had been under the Carthaginians, (though) their friends.

What is more honorable, than for an old man (who has) passed through (all) the offices and employments of the state, to be able to say in his own right, what the Pythian Apollo says in Ennius, that he is one from whom, if not nations and kings, at least all his own citizens seek counsel for themselves?

Magnus<sup>a</sup> vox clamo populus, neque sui unus neque paucus volo pareo; libertas *omnis* careo, sive rex sive optimas servio.

Scipio sui ille satis scio dico, *Locrensis*, etsi malè de populus Romānus mereor, in bonus status sub irātus Romānus sum, quàm sub amicus Carthaginiensis sum<sup>b</sup>.

Quis sum praelārus, quàm honor<sup>c</sup> et respublīca munus perfunctus senex possum suus jus dico idem, qui apud Ennius dico<sup>d</sup> ille Pythius Apollo, *sui sum* is, unde sui, si non populus et rex, at omnis suus civis consilium expeto?

<sup>a</sup> sup.    <sup>b</sup> § 266, 2.    <sup>c</sup> § 245, I.    <sup>d</sup> § 266, 1.

*English to be turned into Latin.*

The Magi maintain<sup>a</sup> that the sun is the (god) of the Greeks; the moon, of the Persians; that *as often as*<sup>b</sup> she suffers eclipse<sup>c</sup>, ruin and destruction<sup>d</sup> are portended to that nation.

The soldiers of Alexander saw<sup>e</sup> that the sea raged the more furiously<sup>f</sup> *as*<sup>g</sup> it rolled<sup>h</sup> in a narrower space<sup>i</sup> between the island (of) Tyre and the main land<sup>j</sup>.

<sup>a</sup> affirmo.    <sup>b</sup> as often as, quoties.    <sup>c</sup> to suffer eclipse, deficio.    <sup>d</sup> strages.    <sup>e</sup> cerno.    <sup>f</sup> the more furiously, hoc acrius.    <sup>g</sup> quo.    <sup>h</sup> volūto pass.    <sup>i</sup> in a narrow space, arctius.    <sup>j</sup> continens.

§ 266, 2. In the *oratio obliqua*, the main proposition is expressed by the accusative with the infinitive and dependent clauses connected with it by relatives and particles, take the subjunctive.

Then at length Liscus discloses, what before he had concealed; that there are some, whose authority is of very great weight with the common people, (and) who, (though) in a private station, have more power than the magistrates themselves.

Aristotle says that certain small animals are produced near the river Hypanis, which live (but) a single day.

They say that Tarquin remarked, that, being in exile, he had ascertained what faithful and what unfaithful friends he had had, since now he could make no return to either.

The leaders of the barbarians ordered proclamation to be made, that no one should leave his station, (and) that whatever booty the Romans had left was theirs, and was reserved for them.

R. 1. A response had been made to Pyrrhus by Jupiter of Dodōna, that he should beware of the Acherusian waters and the city of Pandosia.

R. 5. Themistocles informed Xerxes, that it was contemplated to destroy the bridge<sup>d</sup>, which he had made over the Hellespont.

Tum demum Liscus, qui antea taceo, propōno; *sum nonnullus, qui* auctoritas apud plebs multum *valeo, qui* privātim multus *possum*, quā ipse magistrātus.

Apud Hypānis fluvius Aristotēles aio *bestiōla quidam nasco, qui* unus dies *vivo*.

Tarquinius dico fero, exsulans *sui intellīgo, qui* fidus amicus *habeo, qui* infidus, *quum* jam neuter gratia refēro *possum*.

Dux barbārus pronuntio jubeo, ne quis ab locus discēdo<sup>a</sup>; ille *sum præda*, atque ille *reservo, quicunque* Romānus *relinquo*<sup>b</sup>.

Pyrrhus a Dodonæus Jupiter *do dictio; caveo*<sup>c</sup> Acherusias aqua Pandosiaque urbs.

Themistōcles *certus* Xerxes *facio, is ago*, ut pons, *qui* ille in Hellespontus *facio*, dissolvo.

<sup>a</sup> R. 1.    <sup>b</sup> R. 4.    <sup>c</sup> In the oratio directa, this would be *cave*, or *caveas*    <sup>d</sup> *lit.* that the bridge should be destroyed.

§ 266, 3. A clause connected to another by a *relative* or by a *causal conjunction* takes the subjunctive, (whatever be the mood of the preceding verb,) when it contains not the sentiment or allegation of the writer, but that of some other person alluded to.

This always seems strange to me in the discourse of learned men, that the persons who say they cannot steer in a calm sea, because they have never learned nor given themselves any concern to know, should yet profess that they will go to the helm, when the greatest waves are excited.

When to these suspicions indisputable facts were added, that he had led the Helvetii through the territory of the Sequani, (and) that he was accused by the magistrates of the Ædui, Cæsar thought there was sufficient reason why he should either punish him himself or order the state to punish.

Africanus always had Xenophon, the disciple of Socrates, in his hands, and, above all things, praised this in him, that he said that the same labors are not equally severe to the commander and the soldier, because the honor itself made the labor of the commander lighter.

When Caligula was named an heir by persons unknown to him, along with their intimate friends, and by parents among

Hic in homo doctus oratio ego mirus videor soleo, quòd qui tranquillus mare gubernò sui nego<sup>a</sup> possum, quòd nec disco nec unquam satis curo, idem<sup>b</sup> ad gubernaculum sui accèdo profiteor<sup>c</sup>, excitatus magnus fluctus<sup>d</sup>.

Quum ad hic suspicio certus res accèdo<sup>e</sup>, quòd per finis Sequani Helvetii perdūco, quòd a magistratus Ædui accūso, satis sum causa<sup>f</sup>, arbitror Cæsar, quare in is aut ipse animadverto, aut civitas animadverto ju-beo.

Semper Africānus Socraticus Xenophon in manus habeo, qui<sup>g</sup> in primus laudo ille, quòd dico idem labor non sum æquè gravis imperator et miles, quòd ipse honos labor levis facio imperatorius.

Quum Caligula ab ignotus inter familiaris et a parens inter liberi heres nuncupò, derisor vo-

their children, he said they mocked him, because they persisted in living after the naming.

Not only the Africans could not be corrupted, but they even sent ambassadors to Lacedæmon to accuse Lysander of having endeavored to corrupt the priests of the temple.

The road from Apamea to Phrygia is through the country of Aulocrène; a plane-tree is shown there, from which Marsyas is said to have been suspended (when) conquered by Apollo.

The reason why the cuckoo puts her young under (other birds,) is supposed to be, because she knows that she is hated by all other birds.

co, *quòd* post nuncupatio vivo *persevēro*.

Non solùm corrumpo non possum Afer, sed etiam legātus Lacedæmon mitto, qui Lysander accūso, *quòd* sacerdos fannum corrumpo *conor*.

Ab Apamēa in Phrygia per regio Aulocrēne eo<sup>h</sup>; ibi ostendo platānus ex *qui pendeo*<sup>i</sup> Marsyas, ab Apollo victus.

Causa coccyx subijcio<sup>j</sup> pullus sum puto *quòd* scio sui invisus cunctus avis.

<sup>a</sup> § 266, 1. <sup>b</sup> § 207, R. 27. <sup>c</sup> § 273, 5. <sup>d</sup> § 257. <sup>e</sup> § 263, 5. <sup>f</sup> § 212, R. 4. <sup>g</sup> *gen.* <sup>h</sup> § 248, I. R. 1. <sup>i</sup> *act. subj. perf.* <sup>j</sup> § 275, III. R. 1.

### *English to be turned into Latin.*

We have heard of<sup>a</sup> extraordinary<sup>b</sup> kinds of birds in the Hercynian forest<sup>c</sup>, whose plumage shines<sup>d</sup> in the night<sup>e</sup> like fire<sup>f</sup>. Augustus broke the legs of Thallus<sup>g</sup>, his amanuensis<sup>h</sup>, because he had received five hundred denarii for having betrayed a letter<sup>i</sup>. It seems strange<sup>j</sup> that<sup>k</sup> a diviner does not laugh when he sees (another) diviner. Plato calls<sup>l</sup> pleasure a bait, because<sup>m</sup> men are caught by it, as fishes by the hook. No one despises<sup>n</sup>, or hates, or shuns pleasure itself, because it is pleasure, but because great sufferings<sup>o</sup> attend<sup>p</sup> on those who do not know (how) to pursue pleasure in a rational manner<sup>q</sup>.

<sup>a</sup> accipio. <sup>b</sup> inusitatus. <sup>c</sup> saltus. <sup>d</sup> colluceo. <sup>e</sup> *pl.* <sup>f</sup> *like fire, ignium modo.* <sup>g</sup> § 211, R. 5, 1. <sup>h</sup> a manu. <sup>i</sup> *for having betrayed a letter, pro epistolā proditā, § 274, R. 5, (a.)* <sup>j</sup> mirabilis. <sup>k</sup> § 273, 5. <sup>l</sup> appello. <sup>m</sup> *quòd videlicet.* <sup>n</sup> aspernor. <sup>o</sup> dolor. <sup>p</sup> consēquor <sup>q</sup> *a rational manner, ratio.*

## IMPERATIVE MOOD.

§ 267. The imperative mood is used to express a command, wish, advice, or exhortation.

Begin, Damætas.

Sing, O Muses.

Practise justice and piety.

Let industry be praised.

Let crimes be punished.

Doubt, even now, judges, if you are able, by whom S. Roscius was slain.

Remove far hence, ye profane, and retire from the whole grove.

O Jupiter! preserve, I beseech (thee,) these blessings for us.

Conscript fathers, by the majesty of the Roman people, aid an unfortunate man; oppose injustice.

There is great efficacy in the virtues; arouse these, if perchance they slumber.

The god says to Semele, "Choose (for yourself;) you shall suffer no refusal. And that you may the more believe (this,) let the divinity of the Stygian flood also be witness."

Let kings be honored.

Be ye advised.

Let the first victor have a steed adorned with trappings.

Send ye a present to the Pythian Apollo, (and) keep yourselves from licentious joy.

R 1. Do no violence to Ceres.

*Incipio*, Damætas.

*Dico*, Musa.

*Justitia colo* et piëtas.

*Laudo* industria.

*Punio* crimen.

*Dubito* etiam nunc, judex, si possum, a qui S Roscius occîdo<sup>a</sup>.

Procul O, procul *sum* profanus, totusque *absisto* lucus.

O Jupîter! *servo*, obsecro, hic ego bonum.

Pater conscriptus, per majestas populus Românus *subvenio* miser; *eo* obviâm injuria<sup>b</sup>.

Magnus vis sum in virtus; is *excito*, si fortè dormio.

Semele Deus, "*Elîgo*," aio; "nullus patior repulsa. Quoque magis credo, Stygius quoque conscius *sum* numen<sup>c</sup> torrens."

*Rex honoro*.

*Moneo*.

Primus equus phalëra insignis victor *habeo*.

Pythius Apollo donum *mitto*, lascivia a tu *prohibeo*.

Tu ne *violo* Ceres.

Trust not too much to beauty.

Nimiùm ne credo color.

Do not, I beseech you, despond in mind.

Quæso, animus<sup>d</sup> ne despondeo.

Let there be no hinderance to my orders; nor let any one proceed more slowly on account of the suddenness of my enterprise.

Ne quis meus sum dictum mora; neve quis ob inceptum subitùs ego<sup>e</sup>, segnis eo.

R. 3. Regard nothing else, except to recover your health as perfectly as possible.

Facio, ne quis alius curo, nisi ut quàm comòdè convalesco.

Beware of doing it: or, Do it not.

Caveo facio.

Do not wish for that which cannot be done.

Nolo is volo, qui facio non possum.

Take care of your health.

Cura, ut valeo.

<sup>a</sup> § 265. <sup>b</sup> § 228. <sup>c</sup> pl. <sup>d</sup> acc. <sup>e</sup> § 211, R. 5, (1.)

### English to be turned into Latin.

Let king Antiöchus and<sup>a</sup> the Roman people have<sup>b</sup> peace on these conditions<sup>c</sup>. Let him depart<sup>d</sup> from the cities, fields, villages, (and) fortresses<sup>e</sup> on this side of Mount<sup>f</sup> Taurus as far as to<sup>g</sup> the river<sup>f</sup> Tanais. Let there be high priests<sup>h</sup> for all the gods (and) particular priests<sup>i</sup> for each: and let the Vestal virgins in the city guard<sup>j</sup> the eternal<sup>k</sup> fire. It is not enough<sup>l</sup> that poems be<sup>m</sup> beautiful<sup>n</sup>: let them be delightful<sup>o</sup>, and impel the mind of the hearer in whatever way<sup>p</sup> (they) please. At the river<sup>f</sup> Rubicon, Cæsar said, "Let us advance<sup>q</sup> whither the prodigies<sup>r</sup> of the gods and the injustice<sup>s</sup> of (our) enemies call (us.) Let the die be cast<sup>t</sup>." Come<sup>u</sup> as soon as possible<sup>v</sup>. Have<sup>w</sup> great courage<sup>x</sup>, and good hope. Do not<sup>y</sup> judge, O Lupus, from our silence<sup>z</sup>, what we either approve<sup>aa</sup> or disapprove.

<sup>a</sup> cum, § 249, III. <sup>b</sup> sum, § 226. <sup>c</sup> lex. <sup>d</sup> excèdo. <sup>e</sup> castellum. <sup>f</sup> § 279, 9. <sup>g</sup> as far as to, usque ad. <sup>h</sup> pontifex. <sup>i</sup> a particular priest, flamen. <sup>j</sup> custodio. <sup>k</sup> sempiternus. <sup>l</sup> it is not enough, non est satis. <sup>m</sup> § 269. <sup>n</sup> pulcher. <sup>o</sup> dulcis. <sup>p</sup> in whatever way, quocunque. <sup>q</sup> let us advance, eatur. <sup>r</sup> ostentum. <sup>s</sup> iniquitas. <sup>t</sup> let the die be cast, jacta alea esto. <sup>u</sup> cura ut venias. <sup>v</sup> as soon as possible, quàm primùm. <sup>w</sup> fac, &c. § 262, R. 4. <sup>x</sup> animus. <sup>y</sup> noli, &c. <sup>z</sup> taciturnitas. <sup>aa</sup> § 265.



## INFINITIVE MOOD.

§ 268, 2. The tenses of the infinitive denote respectively an action as present, past, or future, in reference to the time of the verbs with which they are connected.

All (men) are wont to meditate long, who wish to transact important business.

Pelopidas did not hesitate to engage as soon as he saw the enemy.

We shall seek that that, which is doubtful, be granted to us.

It is very often said by the enemies of Milo, that the senate have decided the slaughter, in which P. Clodius fell, to have been committed against the state.

It was reported, that the temple of the Ephesian Diana had been jointly erected by the cities of Asia.

Most persons love those friends best, from whom they hope that they shall receive the greatest advantage.

The Britons promised that they would give hostages and would do what Cæsar should command.

Let each one cease to trust in high things; death levels all things.

R. 1. I remember that I heard at Athens from my (friend) Phædrus, that Gellius had assembled all the philosophers at Athens into one place.

Do you not remember that you exclaimed that all was lost?

*Soleo diu cogito omnis, qui magnus negotium volo ago.*

*Pelopidas non dubito, simul ac conspicio hostis, confli go.*

*Postulo ego ille, qui dubius sum, concedo.*

*A Milo inimicus sæpe dico, cædes, in qui P. Clodius occido senatus judico, contra respublica facio.*

*Diāna Ephesius fanum communiter a civitas Asia facio, fama fero.*

*Plerusque amicus is potissimum diligo, ex qui spero sui magnus fructus capio.*

*Britannus, obses do, quique Cæsar impëro sui facio polliceor.*

*Desino elatus quisquam confido res; omnis mors æquo.*

*Ego Athēnæ audio ex Phædrus meus memini Gellius Athēnæ philosophus in unus locus convoco.*

*Nonne memini clam tu, omnis pereor?*

I remember that Q. Scævola the augur, when he was very far advanced in age, daily afforded opportunity to all of visiting him.

I remember that I far preferred Demosthenes to all.

I remember that I when absent, and my (friends) when present, were defended by you.

You remember that, in the consulship of Cotta and Torquatus, many things in the Capitol were struck with lightning.

R. 2. We have a decree of the senate, Catiline, according to which it is meet that you should be immediately put to death.

It is not enough to censure him who has done wrong, if you do not show the right way.

R. 3. Cato declares that while he lives Pontinius shall not triumph.

The Nervii said that they would do (the things) which were commanded.

R. 4, (b.) Cæsar perceived that it would be with great danger to the Province, to have warlike men, the enemies of the Roman people, bordering upon an accessible country and (one) abounding greatly in corn.

Pompey had declared that, before the armies should engage, Cæsar's army would be beaten.

Ego Q. Scævola augur *memoria teneo*, cùm sum summus senectus<sup>e</sup>, quotidie *facio* omnis convenio<sup>f</sup> sui potestas.

*Recordor* longè omnis unus *antefèro* Demosthènes.

Et ego absens, et meus præsens a tu *defendo*<sup>g</sup> *memîni*.

*Memoria teneo*, Cotta et Torquātus consul, complures in Capitolium res de cælum *percutio*.

Habeo senātus consultum, qui ex senātus consultum confestim tu *interficio*, Catilina, *convēnit*.

Non *satis sum reprehendo* peccans, si non doceo rectum<sup>h</sup> via.

Cato *affirmo*, sui<sup>i</sup> vivus Pontinius non *triumpho*.

Nervii, qui impëro<sup>i</sup>, *facio dico*.

Cæsar intelligo, magnus cum Provincia periculum *sum ut* homo bellicōsus, populus Romānus inimicus, locus<sup>a</sup> patens maximèque frumentarius finitimus *habeo*.

Pompeius dico, priusquam concurro acies, *fore, uti* exercitus Cæsar *pello*.

<sup>a</sup> pl. <sup>pass.</sup> <sup>c</sup> act. imp. <sup>d</sup> § 266, Rem. 4. <sup>e</sup> § 247. <sup>f</sup> § 275, II.  
<sup>g</sup> *verf.* <sup>h</sup> *gen* <sup>i</sup> § 257, R. 7. <sup>j</sup> § 266, 1. <sup>k</sup> 260, R. 6.

INFINITIVE MOOD AS A SUBJECT.

§ 269. The infinitive, either with or without a subject-accusative, may be the subject of a verb.

Not to show gratitude for favors is base, and is so esteemed among all men : not to love one's parents is impiety.

To be shipwrecked, to be over-  
turned in a carriage, though severe, are uncommon accidents ; man (is) in daily danger from his fellow-man.

It is disgraceful to say one thing and think another ; how much more disgraceful to write one thing and think another !

To speak beautifully and oratorically is nothing else than to use the best sentiments and choicest words.

To put a stop to the correspondence of absent friends, what is it but to take from life the social intercourse of life ?

R. 1. Deny, if you will, that (you) have received money.

Publius Decius said it seemed to him in (his) sleep, that while he was engaged with the enemy, (he) fell with very great glory.

Non *refêro* beneficium gratia<sup>a</sup> et sum turpis, et apud omnis habeo : parens suus non *amo* impius sum.

Rarus sum casus, etiamsi gravis, naufragium *facio*, vehiculū *everto* : ab homo homo<sup>b</sup> periculū quotidianus.

Turpis sum alius *loquor*, alius *sentio* ; quantus turpis alius *scribo*, alius *sentio* !

Nihil sum alius pulchrè et oratoriè *dico*, nisi bonus sententia verbumque lectus *dico*.

Quis sum alius *tollo* e vita vita societas, quàm *tollo* amicus colloquium absens ?

Nego sanè, si volo, pecunia *accipio*<sup>c</sup>.

P. Decius dico, sui in somnus<sup>a</sup> video, cùm in medius hostis versor, *oc-cido* cum magnus gloria.

<sup>a</sup> pl.    <sup>b</sup> § 226.    <sup>c</sup> See also § 239, R. 2.

*English to be turned into Latin.*

*To flee* when our country is invaded<sup>a</sup> is base. *To restrain*<sup>b</sup> our tongue is not the least virtue. It is pleasant<sup>c</sup> *to see* the sun. Alas ! how difficult it is not *to betray* crime in the

countenance<sup>d</sup>! *To excel* in knowledge is honorable ; but *to be ignorant* is base. It is one<sup>f</sup> (thing) *to speak* in Latin<sup>g</sup>, (but) another *to speak* grammatically. *To die*<sup>h</sup> bravely is more honorable<sup>i</sup> than *to live* basely. It is easy *to oppress* an innocent (man.)

<sup>a</sup> oppugno. <sup>b</sup> compesco. <sup>c</sup> jucundus. <sup>d</sup> §247. <sup>e</sup> pulcher. <sup>f</sup> alius  
<sup>g</sup> Latinè. <sup>h</sup> emorior. <sup>i</sup> nobilis.

R. 2. Within about twelve years, more than twelve Metelli were consuls or censors, or triumphed; so that it appears that the fortune of families now flourishes, now declines, now perishes, like that of cities and empires.

It is agreed among all that liberty is not due to Modestus, because it has not been given.

There is reason to believe that the world and all things which it contains have been created for the sake of man.

R. 3. Theophrastus robbed virtue of its ornament, because he denied that to live happily depended upon it.

Intra duodēcim ferme annus, consul sum Metellus, aut censor aut triumpho ampliùs duodēcim; ut *appāret* quemadmōdum urbs imperiumque, ita gens fortūna nunc *floreo*, nunc *senesco*, nunc *intereo*.

*Convēnit* inter omnis non libertas Modestus *debeo*, quia non do<sup>a</sup>.

*Credibilis* sum homo causa *facio* mundus quique in is sum omnis.

Theophrastus spolio virtus suus decus, quòd nego, in is pono beātè *vivo*.

### *English to be turned into Latin.*

*It is true* that friendship *can* not exist except between the good. If it is not<sup>b</sup> understood how great the force of friendship and harmony is<sup>c</sup>, *it may be learned*<sup>d</sup> from dissension<sup>e</sup> and discord<sup>e</sup>: for what family (is) so firm<sup>f</sup> that it cannot be<sup>g</sup> utterly<sup>h</sup> overthrown<sup>i</sup> by animosities<sup>j</sup> and quarrels<sup>k</sup>? *It is just*<sup>l</sup> that the victor *should spare* the vanquished. *It is evident*<sup>m</sup> that laws *were invented* for<sup>n</sup> the safety of the citizens. *It is necessary*<sup>o</sup> that a law *should be brief*, that it may the more easily be remembered<sup>p</sup> by the ignorant<sup>q</sup>.

<sup>a</sup> § 266, 3. <sup>b</sup> *if it is not*, si minùs. <sup>c</sup> § 265. <sup>d</sup> percipio. <sup>e</sup> *pl.*  
<sup>f</sup> stabilis. <sup>g</sup> § 264. <sup>h</sup> funditus. <sup>i</sup> everto. <sup>j</sup> odium. <sup>k</sup> dissidium  
<sup>l</sup> æquum. <sup>m</sup> constat. <sup>n</sup> ad. <sup>o</sup> oportet. <sup>p</sup> teneo. <sup>q</sup> imperitus.

## INFINITIVE MOOD AS AN OBJECT.

§ 270. The infinitive, either with or without a subject-accusative, may be the object of a verb.

Habit teaches to endure labor.

*Fero labor consuetudo doceo.*

Epaminondas was taught by Dionysius to sing to the sound of stringed instruments.

Epaminondas *canto* ad chorda sonus doceo a Dionysius.

The Gauls learned from the Greeks to surround cities with walls.

A Græcus Gallus urbs mœnia *cingo* disco.

The good through love of virtue hate to do wrong.

Odi *pecco* bonus virtus amor.

R. 1. The city was afflicted, being unaccustomed to be vanquished.

Mœstus civitas sum, *vinco* insuētus.

Agricola was accustomed to obey, and taught to consult utility as well as glory.

Agricola sum *peritus* obsequor, eruditusque utilis honestus misceo.

Each prince possessed the highest excellence; one was worthy to be elected, the other to elect.

Uterque princeps bonussum; *dignus*que alter *eligo*, alter *eligo*.

R. 2. That, in the first place, I should not have been with Pompey, and in the second place, with the best (citizens?)

Ego non primùm cum Pompeius, deinde cum bonus sum?

That you, Attius, should say this, (who are) possessed of so much wisdom?

Tunc hic, Attius, *dico*, talis prudentia prœditus?

Wretch that I am! that you should have incurred such misfortunes on my account!

Ego miser! *tu* in tantus ærumna propter ego *incido*!

The name of one of the consuls, though nothing else displeased them, was offensive to

Consul alter, quum nihil aliud offendo, nomen invisus civitas sum

the state. That the Tarquins had been too long used to domination; that it had begun with Priscus; that after that Servius Tullius had reigned; that the Tarquins did not know how to live as private citizens.

R. 3. The people commanded Tullus Hostilius (to be made) king.

Nimiùm *Tarquinius* regnum *assuesco*; *initium* a Priscus *facio*; *regno* deinde *Servius Tullius*; *nescio Tarquinius* pri vātus vivo.

Tullus Hostilius populus rex jubeo.

### INFINITIVE WITHOUT A SUBJECT.

§ 271. The infinitive without a subject accusative is used after verbs denoting *ability, obligation, intention, or endeavor*; after verbs signifying *to begin, continue, cease, abstain, dare, fear, hesitate, or be wont*; and after the passive of verbs of *saying, believing, reckoning, &c.*

Cæsar makes haste to depart from the city.

Pelopidas did not hesitate to engage as soon as he saw the enemy.

The full moon used to produce the greatest tides in the ocean.

You are said to be the real father of your country.

Demosthenes is said to have carefully perused Plato.

The plays of Terence were thought, on account of the elegance of (their) diction, to be written by C. Lælius.

The bridge over the Iberus was reported to have been nearly finished.

The Hyperboreans are said to be beyond the Amazons.

Pythagoras is ascertained to have come to Sybaris and Cro-

Cæsar *matūro* ab urbs *proficiscor*.

Pelopidas non *dubito* simul ac conspicio hostis *confli*go.

Luna plenus æstus magnus in oceānus *efficio* *consuesco*.

Verus patria *dico* sum pater.

*Lectito* Plato studiōsè Demosthēnes *dico*.

Terentius fabella propter elegantia sermo *puto* a C. Lælius *scribo*.

Pons in Ibērus prope *efficio* *nuntio*.

Ultra Amāzon Hyperboreus sum *memōro*.

Regnans Lucius Tarquinius Superbus Sybāris

tone in the reign of Lucius Tarquinius Superbus.

Let not the wicked presume to appease the gods by gifts.

Cities could neither have been built nor inhabited without the assembly of men.

I desire to know what you think of these things.

R. 2. Miltiades, having been long engaged in commands and magistracies, appeared unable to be a private (citizen,) especially as he seemed to be drawn by habit to the desire of command.

Silius Italicus was lately reported to have put an end to (his) life, on his Neapolitan (estate,) by abstinence from food.

R. 3. I wish to be a judge, not a teacher.

Timoleon chose rather to be loved than feared.

et Croton Pythagōras *venio reperio*.

Donum impius ne *placo audeo* deus.

Urbs sine homo cœtus non *possum* nec *œdifico* nec *frequento*.

Quis de is cogito, *scio volo*.

Miltiādes, multum in imperium magistratusque versatus, non *videor possum* sum privatus, præsertim quum consuetudo ad imperium cupiditas traho *videor*.

Modò *nuntio* Silius Italicus in Neapolitanus suus inedia vita *finio*.

Judex *ego sum*, non doctor *volo*.

Timoleon *malo* sui *diligō* quàm *metuo*.

### *English to be turned into Latin.*

I *wish* both *to be* and *to be considered*<sup>a</sup> grateful. Ælius *wished to be* a Stoic, but he neither was nor *aimed*<sup>b</sup> *to be* an orator. Clodius *desires*<sup>c</sup> *to be made* tribune of the people. I *had rather be* in health<sup>d</sup> than *to be* rich. I *begin to be* troublesome to you. *It was reported*<sup>e</sup> to Afranius, that large companies<sup>f</sup>, who were on their way<sup>g</sup> to Cæsar, *had halted* at the river. The Bructëri formerly came<sup>h</sup> next to the Tenctëri; now *it is said* that the Chamāvī and the Angrivarii *have entered in*<sup>i</sup>. *It is related*<sup>j</sup>, that the Venus, who is called Astarte, *married* Adōnis. Our (friend) Calvus *wished to be called*<sup>k</sup> an Attic orator.

<sup>a</sup> habeo. <sup>b</sup> studeo. <sup>c</sup> cupio. <sup>d</sup> *to be in health*, valeo. <sup>e</sup> nuntio. <sup>f</sup> comitatus. <sup>g</sup> *to be on the way*, iter habeo. <sup>h</sup> occurro, imp. <sup>i</sup> *to enter in*, imigro. <sup>j</sup> prodo. <sup>k</sup> Rem. 4.

## THE INFINITIVE WITH THE ACCUSATIVE.

§ 272. The infinitive with a subject-accusative follows verbs of *saying, thinking, knowing, perceiving*, and the like.

1 Thou knowest that I love truth.

*Scio ego amo verum.*

2 Do not forget that thou art Cæsar.

*Nolo obliviscor tu sum Cæsar.*

3 Poets feign that Briareus had a hundred arms and fifty heads.

*Poëta fingo Briäreus habeo centum brachium et quinquaginta caput.*

4 Publius Scipio used to say, that he was never less idle than when idle, nor less alone than when he was alone.

*Publius Scipio dico soleo, nunquam sui minùs otiosus sum quàm cum otiosus, nec minùs solus quàm cum solus sum.*

5 Alexander ordered the tomb of Cyrus to be opened.

*Sepulcrum Cyrus aperio Alexander jubeo.*

6 They say that Socrates replied to some one who complained that his foreign travels had done him no good, "Not without reason has this happened to you, for you travelled with yourself."

*Socrätes querens quidam, quòd nihil sui peregrinatio prosum respondeo fero, "Non immeritò hoc tu evenio, tucum enim peregrinor."*

7 They say that there was a certain Myndarides of the city of the Sybaritæ, who, having seen (a man) digging and lifting his spade rather high, complained that he was made weary, and forbade him to do that work in his presence.

*Myndarides aio sum, ex Sybaritæ civitas, qui quum video fodiens, et altè rastrum allévans, lassus sui facio questus, veto is ille opus in conspectus suus facio.*

*English to be turned into Latin.*

Hesiod *says*<sup>a</sup> that no<sup>b</sup> planter<sup>c</sup> of an olive *has* ever *enjoyed*<sup>d</sup> the fruit from it; so slow a business was it then, but



now they are planted<sup>c</sup> in nursery-beds<sup>f</sup>, and, after transplanting<sup>g</sup>, their berries are gathered in the second<sup>h</sup> year. Suppose<sup>i</sup> that *some one* is now becoming a philosopher<sup>j</sup>, (but) as yet is not<sup>k</sup> (one,) what system<sup>l</sup> shall he choose in preference to all others<sup>m</sup>?

<sup>a</sup> nego. <sup>b</sup> quisquam. <sup>c</sup> sator. <sup>d</sup> percipio. <sup>e</sup> sero. <sup>f</sup> a nursery-bed, plantarium. <sup>g</sup> lit. the berries of the transplanted (olives.) <sup>h</sup> § 120, 1. <sup>i</sup> fingo. <sup>j</sup> sapiens. <sup>k</sup> not as yet, nondum. <sup>l</sup> disciplina. <sup>m</sup> in preference to all others, potissimum.

### INFINITIVE AND SUBJUNCTIVE AFTER THAT.

§ 273. When the particle *that*, in English, introduces a clause denoting a *purpose*, *object*, or *result*, it is a sign of the subjunctive in Latin, and is to be expressed by *ut*, &c.; but otherwise it is usually the sign of the accusative with the infinitive.

1. If virtue can produce this effect, that one be not miserable, it would more easily cause that he be most happy; for there is less difference between a happy and a very happy (man,) than between a happy and a miserable (man).

The sun causes every thing to flourish, and grow to maturity, in its respective kind.

Chrysippus has neatly said, as (he has said) many things, that he who runs in a stadium ought to strive and contend, as much as he can, to conquer, but ought by no means to trip up him with whom he is contending.

Every virtue attracts us to itself, and makes us love those in whom it appears to be found.

Si possum virtus efficio, ne miser aliquis sum, facile efficio ut beatus sum; parvum enim intervallum<sup>a</sup> sum a beatus ad beatus, quàm a miser ad beatus.

Sol efficio ut omnis floreo, et in suos quisque genus pubesco.

Scitè Chrysippus, ut multus, "Qui stadium curro," inquam, "enitor et contendo debeo quàm maxime possum ut vinco, supplantis is quicum certo nullus modus debeo"

Omnis virtus ego ad sui allicio, facioque, ut is diligam, in qui ipse insum videor<sup>b</sup>.

*English to be turned into Latin.*

Scarcely ever<sup>a</sup> can a parent prevail on himself<sup>b</sup> to conquer<sup>c</sup> nature, so as<sup>d</sup> to banish<sup>e</sup> love towards his children from (his) mind. I arrived at Rome on the fifth day<sup>f</sup> before the Ides of December<sup>g</sup>, and made it my first business<sup>h</sup> to have an interview with Pansa<sup>i</sup>, from whom I heard such<sup>j</sup> (news) of you as<sup>k</sup> I was most desirous<sup>l</sup> (to hear.) If you sail<sup>m</sup> immediately, you will overtake<sup>n</sup> me<sup>o</sup> at Leucas; but, if you wish to recruit<sup>p</sup> yourself, take particular care<sup>q</sup> that you have a proper<sup>r</sup> ship.

<sup>a</sup> nunquam fere. <sup>b</sup> to prevail on one's self, induco animum. <sup>c</sup> vinco. <sup>d</sup> so as, ut. <sup>e</sup> ejicio. <sup>f</sup> § 326, 2, (8.) <sup>g</sup> adj. <sup>h</sup> and made it my first business, nec habui quidquam antiquius quam. <sup>i</sup> to have an interview with Pansa, ut Pansam conveniam. <sup>j</sup> is. <sup>k</sup> relative. <sup>l</sup> to be most desirous, maxime opto. <sup>m</sup> navigo. <sup>n</sup> consequor. <sup>o</sup> pl. <sup>p</sup> confirmo. <sup>q</sup> take particular care, diligenter videbis. <sup>r</sup> idoneus.

2. It is the impulse of nature, that human society should study to procure those things, which suffice for refinement and for support.

If we are not induced to be honest men by the beauty of virtue itself, but by some benefit and profit, we are not honest, but cunning.

Natura impello, ut homo cætus studeo paro is, qui supposito et ad cultus et ad victus.

Si non ipse honestum moveo, ut bonus vir sum, sed utilitas aliquis ac fructus, calidus sum, non bonus.

*English to be turned into Latin.*

We have not ceased<sup>a</sup> to admonish Pompey to avoid<sup>b</sup> this great disgrace<sup>c</sup>, but he has left room neither for our prayers nor admonitions. I have very lately<sup>d</sup> written a book on the best style<sup>e</sup> of oratory<sup>f</sup>, which I will tell your (servants) to copy<sup>g</sup> and send you. When the Athenians had sent to Delphi to consult<sup>h</sup> what<sup>i</sup> they should do respecting their affairs, the Pythia answered that they should fortify themselves with wooden walls. Cæsar had strictly<sup>j</sup> charged<sup>k</sup> Trebonius not to suffer the town to be taken<sup>l</sup> by storm<sup>m</sup>. Cæsar

*charges* Volusēnus, when he had explored<sup>n</sup> every thing, *to return* to him as soon as possible<sup>o</sup>. *I will give*, as a *first precept*<sup>p</sup> to him whom I am instructing<sup>q</sup>, carefully<sup>r</sup> and thoroughly *to make himself acquainted*<sup>s</sup> with whatever causes he is going to plead<sup>t</sup>. Piso dared *to make proclamation*<sup>u</sup> that the senate *should resume*<sup>v</sup> their (ordinary) dress. A pestilence attacking<sup>w</sup> the city, *compelled* the senate *to command*<sup>x</sup> the decemvirs *to inspect* the Sibylline books. The dictator *commanded* the tribunes of the soldiers *that they should order*<sup>y</sup> the baggage *to be collected* into one (heap.)

<sup>a</sup> desisto. <sup>b</sup> fugio. <sup>c</sup> infamia. <sup>d</sup> very lately, proxīme. <sup>e</sup> genus. <sup>f</sup> dico, *ger.* <sup>g</sup> describo. <sup>h</sup> § 276, II. <sup>i</sup> quisnam. <sup>j</sup> magnopere <sup>k</sup> mando. <sup>l</sup> expugno. <sup>m</sup> vis. <sup>n</sup> § 257, R. 5, (a.) <sup>o</sup> as soon as possible, quā primum. <sup>p</sup> *I will give as a first precept*, hoc primum præcipiam. <sup>q</sup> instituo. <sup>r</sup> diligenter. <sup>s</sup> *to make one's self acquainted*, cognosco. <sup>t</sup> ago. <sup>u</sup> edīco. <sup>v</sup> redeo ad. <sup>w</sup> adortus. <sup>x</sup> impéro. <sup>y</sup> jubeo.

4. Those who gave to Greece the forms of her republics, wished the bodies of her youths to be strengthened by toil.

When I have praised some one of your friends to you, I shall wish him to know from you that I have done it.

I wish you would answer me, whether any, except you, of the whole college, dared to propose the law.

Ille qui Græcia forma  
respublica do, corpus ju  
vénis *firmo labor volo*

Quum aliquis apud tu  
laudo tuus familiāris, *vo-  
lo ille scio ex tu ego is  
facio.*

*Volo uti ego respon-  
deo, numquis ex totus  
collegium lex audeo fero  
præter unus tu.*

*English to be turned into Latin.*

*I will never wish*<sup>a</sup> from the gods, O Romans, for the sake<sup>b</sup> of lessening<sup>c</sup> my own odium<sup>d</sup>, *that you should hear*<sup>e</sup> that L. Catiline is leading an army of enemies; but (yet) you will hear (it) in three days. Caligūla *wished*<sup>f</sup> that the Roman people *had*<sup>g</sup> (but) one neck. Nature *does not allow* that we *should increase*<sup>h</sup> our own means<sup>i</sup> by the spoils of others. Augustus *did not allow himself to be called*<sup>j</sup> sovereign even<sup>k</sup> by his children or grandchildren

<sup>a</sup> opto. <sup>b</sup> causa. <sup>c</sup> levo. <sup>d</sup> invidia. <sup>e</sup> subj. <sup>f</sup> imp. <sup>g</sup> augeo.  
<sup>h</sup> facultas. <sup>i</sup> inf. <sup>j</sup> § 279, 3, (*d.*)

5. I am sorry that you are displeased. See also N. 7.

I rejoice that my conduct is approved by you.

N. 9. Between giving and receiving there is a great difference.

With what fault do you charge (me,) except that (I) love?

*Dolet ego, quòd stom-  
 āchor<sup>a</sup>.*

*Meus factum probob<sup>b</sup> abs-  
 tu, gaudeo.*

*Multus intersum inter  
 do et accipio.*

*Qui crimen dico, prae-  
 ter amo, meus?*

<sup>a</sup> ind. <sup>b</sup> inf.

### PARTICIPLES.

§ 274. Participles are followed by the same cases and constructions as their verbs.

1. Cicero, being informed of every (particular) by the ambassadors, gives command to the pretors.

The Latin legions, having been taught, by their long alliance, the Roman mode of warfare, held out for some time.

While reading my (writings) exercise your own judgment.

Mummius was an impressive speaker, but inclined to avoid not only the labor of speaking, but even of thinking.

Law is right reason, commanding what is right, and prohibiting the contrary.

Having burnt the temple of Jupiter, Greatest and Best, Vitellius, repenting of the deed, laid he blame upon others.

*Cicero, per legatus  
 cunctus<sup>a</sup> edoctus, prætor  
 impéro.*

*Aliquamdiu Latinus le-  
 gio, longus societas militia  
 Romānus edoctus, resto<sup>b</sup>.*

*Noster<sup>a</sup> legens utor  
 tuus iudicium.*

*Mummius sum argutus  
 orator, sed fugiens non  
 modò dico<sup>c</sup>, verum etiam  
 cogito<sup>c</sup> labor.*

*Lex sum rectus ratio,  
 imperans honestus<sup>a</sup>, pro-  
 hibens contrarius<sup>a</sup>.*

*Succensus templum  
 Jupiter Bonus Magnus,  
 Vitellius, pœnitens fac-  
 tum, in alius culpa con-  
 fero*

How wretched is the bondage of virtue in slavery to pleasure!

Of animals some are destitute of reason, others possess it.

Alexander, being about to approach the confines of Persia, committed the city of Susa to Archelaus.

Vercingetorix, being accused of treachery, replied to all the accusations.

We ought to cherish not the body only, but also much more the mind and soul.

We shall need to make use of Greek terms.

Eudoxus is of opinion that the Chaldees are by no means deserving of credit.

No wise man ever supposed that we ought to trust a traitor.

Every one must make use of his own judgment.

The property of many Roman citizens is at stake, for whom you are bound to consult.

Let these leaders at length confess, that both themselves and others must yield obedience to the authority of the whole Roman people.

2. I saw Cato sitting in the library surrounded with many books of the Stoics.

Tiresias, whom the poets represent as a wise (man,) they never introduce lamenting his blindness.

Vitellius advised the senate to send ambassadors to Flavius Sa-

Quàm miser sum virtus famulatus *serviens voluptas!*

Animal alius ratio expers sum, alius *ratio utens.*

Alexander, Persis *finis aditurus*, Susa<sup>a</sup> urbs Archelaus trado.

Vercingetōrix, *proditio insimulatus*, ad omnis crimen respondeo.

Non *corpus* solum subvenio, sed *mens* atque *anīmus* multus magis.

Græcus *utor vocabulum.*

Eudoxus sic opinor, *Chaldæus* minimè *credo*

Nemo unquam sapiens *proditor* *credo* puto.

Suus quisque *judicium* *utor.*

Agō bonum multus civis, *qui* a tu *consūlo.*

Aliquando iste princeps, et sui et ceterus, populus Romanus universus *auctoritas* pareo fateor.

Cato *video* in bibliotheca *sedens*, multus *circumfusus* Stoicus liber.

Tiresias, qui sapiens fingo poëta, nunquam *indūco* *deplorans* cæcitas suos.

Vitellius suadeo senatus, ut ad Flavius Sa-

binus to sue for peace, or at least for time to deliberate.

Alexander (when) dying had given his ring to Perdiccas.

R. 4. Hold this as certain, that nothing could have come into being without a cause.

The Sicilians have recourse to my aid, which they have long proved and known.

The Romans have large sums of money invested in Asia.

I wish you to be relieved from domestic care.

The war being ended, it was ordered that the legions should be discharged.

I will find him out and bring him to you.

I will do this for you.

R. 5. Nothing was so pernicious to the Lacedæmonians as the abolition of the discipline of Lycurgus, to which they had been accustomed for seven hundred years.

Quinctius Flaminius came as ambassador to king Prusias, whom both the reception of Hannibal, and the stirring up of a war against Eumenes, had rendered suspected by the Roman people.

Aratus of Sicyon came to the Ptolemy who was then upon the throne, the second (king) after the foundation of Alexandria, and asked for money that he might free his country.

binus legā us *mitto*, pax, aut certē tempus ad consulto *petitūrus*.

Alexander *morien*s annūlus suus do Perdiccas.

Ille *explorātus habeo*, nihil fio possum sine causa.

Sicūlus ad meus fides, qui *habeo spectātus* jam et diu *cognītus*, confugio.

Romānus in Asia pecunia magnus *collocātus habeo*.

Domesticus cura tu *levātus volo*.

Legio, bellum confectus, *missus fio placet*<sup>d</sup>.

*Inventus* tu *curo* et *adductus*.

Hic ego tu *effectus reddo*.

Lacedæmonius nullus res tantus sum damnum<sup>e</sup>, quā disciplīna Lycurgus, qui per septingenti annus adsuesco, *sublātus*.

Ad Prusias rex legātus Quinctius Flamīnus venio, qui suspectus Romānus et *receptus* Hannībal, et bellum adversus Eumēnes *motus*, reddo.

Arātus Sicyonius ad Ptolemæus venio, qui tum regno, alter post Alexandriā *condītus*. petōque pecunia ut patria libéro.

*English to be turned into Latin.*

There was greater sorrow from *the loss*<sup>a</sup> of the citizens, than joy *in the expulsion*<sup>b</sup> of the enemy. Conon derived<sup>c</sup> more sorrow<sup>d</sup> from *the burning and plundering*<sup>e</sup> of his native place<sup>f</sup> by the Lacedæmonians, than joy<sup>g</sup> from (its) *recovery*<sup>h</sup>. Regal power was exercised<sup>i</sup> at Rome, from *the building* of the city to (its) *emancipation*<sup>j</sup>, two hundred and forty-four years. The decemvirs were ordered to inspect the Sibylline books, on account of men's (minds) *being terrified*<sup>k</sup> with new prodigies. About eighty years<sup>l</sup> after *the capture*<sup>m</sup> of Troy, the family<sup>n</sup> of Pelops, which during this whole time<sup>o</sup> had possessed<sup>p</sup> the command<sup>q</sup> of the Peloponnēsus, is expelled by the Heraclidæ.

<sup>a</sup> amissus. <sup>b</sup> fusus. <sup>c</sup> capio. <sup>d</sup> tristitia, § 212. <sup>e</sup> dirūtus <sup>f</sup> native place, patria. <sup>g</sup> lætitia. <sup>h</sup> recuperātus. <sup>i</sup> regal power was exercised, regnātum est. <sup>j</sup> liberātus. <sup>k</sup> territus. <sup>l</sup> lit. about the eightieth year. <sup>m</sup> captus. <sup>n</sup> progenies. <sup>o</sup> abl. § 236. <sup>p</sup> obtineo. <sup>q</sup> imperium.

R. 6, (a.) Alexander restrained his soldiers from the devastation of Asia, alleging that those things ought not to be destroyed, which they came to possess.

The king sent Hephæstion into the region of Bactriana to provide supplies for the winter.

Alexander miles a populatio Asia prohibeo, non perdendus is sum præfatus, qui *possideo* venio<sup>a</sup>.

Rex Hephæstion in regio Bactriāna<sup>b</sup> mitto, commeātus in hiems *parro*.

<sup>a</sup> § 266, 3. <sup>b</sup> § 204.

*English to be turned into Latin.*

He is a fool, who, *when he is going to buy*<sup>a</sup> a horse, does not examine<sup>b</sup> (the animal) itself, but its housing<sup>c</sup> and bridle<sup>d</sup>. Arsānes ravages Cilicia with fire and sword<sup>e</sup>, that he may make a desert for the enemy; he spoils<sup>f</sup> whatever<sup>g</sup> can be of use<sup>h</sup> (to the enemy,) *intending to leave* the soil, which he could not<sup>i</sup> defend, barren and naked. Catiline, *intending to*

*attack*<sup>d</sup> the city, departs to the army prepared by Manlius in Etruria. The consul Brutus so reduced the power<sup>k</sup> of the Vestīni by a single battle, that they dispersed<sup>l</sup> into (their) towns, *for the purpose of defending* themselves by (their) walls.

<sup>a</sup> *when he is going to buy*, emtūrus. <sup>b</sup> inspicio. <sup>c</sup> stratum. <sup>d</sup> mas. pl. § 92, 5. <sup>e</sup> ferrum. <sup>f</sup> corrumpo. <sup>g</sup> quisquis. <sup>h</sup> § 227, R. 2. <sup>i</sup> nequeo. <sup>j</sup> *to attack*, signa infēro. <sup>k</sup> *to reduce the power*, accīdo res <sup>l</sup> dilābor.

R. 7, (a.) In the Sabine war, L. Tarquinius vowed the erection of a temple, in the Capitol, to Jupiter, Greatest and Best.

I am not displeased that my letter has been circulated; nay, I have even given it myself to many persons to copy.

Mummius was so ignorant, that, after the capture of Corinth, when he had contracted for transporting into Italy pictures and statues formed by the hands of the most eminent artists, he ordered notice to be given to the contractors, that if they lost them, they should give new ones instead.

In order that the city might be more easily approached, Augustus distributed, to men who had obtained triumphs, the (charge of) paving the roads out of the money of the spoils.

Ædis in Capitolium Juppiter Bonus Magnus, bellum Sabīnus facio voveo Tarquinius.

Epistōla meus pervulgo non molestè fero; quin etiam ipse multus do *describo*.

Mummius tam rudis sum, ut captus Corinthus, quum magnus artifex perfectus manus tabūla ac statua in Italia *porto* loco, jubeo prædīco condūcens, si is perdo novus reddo.

Quò facilè urbs adeo, Augustus triumphālis vir ex manubiālis pecunia via *sterno* distribuo

### *English to be turned into Latin.*

The Athenians transported<sup>a</sup> every (thing) which could be moved, partly to Træzen<sup>b</sup>, partly to Salāmis<sup>b</sup>, and committed the citadel and *the performance*<sup>c</sup> of the sacred rites to a few elderly persons<sup>d</sup>. P. Cornelius is ordered to go to Ostia with all the matrons, to meet<sup>e</sup> the (Idæan) goddess<sup>f</sup>



and (when) brought<sup>e</sup> to land, to deliver her over<sup>h</sup>, for conveyance<sup>i</sup> to the matrons. I wrote this letter before day-break<sup>j</sup>, by a wooden<sup>k</sup> lamp-stand<sup>l</sup>, which pleased me greatly<sup>m</sup>, because they said that you had got<sup>n</sup> it made when you were at Samos. A division of offices<sup>o</sup> having been made after the victory, Antony undertook<sup>p</sup> the regulation<sup>q</sup> of the East; Octaviānus, the bringing back the veterans to Italy, and the settling<sup>r</sup> them upon the municipal lands.

<sup>a</sup> asporto. <sup>b</sup> § 80, I. <sup>c</sup> procūro. <sup>d</sup> an elderly person, major natu. <sup>e</sup> obviām. <sup>f</sup> § 228, I. <sup>g</sup> elātus. <sup>h</sup> to deliver over, trado. <sup>i</sup> fero. <sup>j</sup> lux. <sup>k</sup> ligneōlus. <sup>l</sup> lychnūchus. <sup>m</sup> pleased me greatly, mihi erat perjucundus. <sup>n</sup> curo. <sup>o</sup> lit. offices having been divided. <sup>p</sup> recipio. <sup>q</sup> ordīno. <sup>r</sup> collōco.

## PRESENT.

R. 8. Law is a supreme rule, implanted in our nature, which commands those things which ought to be done, and forbids the opposite.

Every state must be ruled by some counsel, in order that it may be permanent; and that counsel must either be allotted to one, or to certain select persons, or must be undertaken by the multitude and by all.

Many writers, speaking of Trojan affairs, call the country of the Myrmidons Thessaly; the tragic writers do it most frequently, but it should by no means be allowed them.

Lex sum ratio sup̄erus, ins̄itus in natūra, qui jubeo is qui *facio*, prohibeōque contrarius.

Omnis respublica consilium quidam *rego*, ut diuturnus sum; is autem consilium aut unus *tribuo* aut delectus quidam, aut *suscipio* multitudo atque omnis.

Multus scriptor, de Iliacus dicens, Myrmidon regio Thessalia voco; tragicus frequens is *facio*, qui minimè is *concēdo*.

*English to be turned into Latin.*

The same (things) *must be done*<sup>a</sup> in the senate, but on a smaller scale<sup>b</sup>, for (we) *must leave* many others an opportunity<sup>c</sup> of speaking, and<sup>d</sup> we *must avoid* the suspicion of a

display<sup>e</sup> of talent. The beauty of the world, and the regularity<sup>f</sup> of the celestial phenomena<sup>g</sup>, compel<sup>h</sup> (us) to confess, that there is some superior<sup>i</sup> and eternal nature, and that it *is to be venerated<sup>j</sup> and admired* by the human race<sup>k</sup>. The exploits of the Romans *are not to be compared<sup>l</sup>* either<sup>m</sup> with (those of) the Greeks, or of any other nation. It does not seem to me that another topic<sup>n</sup> *should be sought* for by us<sup>k</sup> because these (men) have come, but we should say something worth their hearing<sup>o</sup>.

<sup>a</sup> ago.    <sup>b</sup> apparātus.    <sup>c</sup> locus.    <sup>d</sup> etiam.    <sup>e</sup> ostentatio.    <sup>f</sup> ordo.  
<sup>g</sup> res.    <sup>h</sup> cogo.    <sup>i</sup> præstans.    <sup>j</sup> suspicio.    <sup>k</sup> § 225, III.; *lit. race*  
*of men.*    <sup>l</sup> confēro.    <sup>m</sup> *not either, neque.*    <sup>n</sup> sermo.    <sup>o</sup> *lit. worthy*  
*of their ears.*

## PAST

Seleucus, Lysimachus, Ptolemy, were at hand, already powerful in resources, with whom Eumenes had to fight.

I should long have had to look out for a son-in-law to Arulenus Rusticus, if Minucius Acilianus had not been prepared, and, as it were, provided.

Tiberius abstained from the Greek language, and especially in the senate; to such a degree, indeed, that when he was going to mention *monopolium*, he first begged pardon for being obliged to use a foreign word.

Immineo Seleucus, Lysimāchus, Ptolemæus, ops jam valens, cum qui Eumēnes *dimīco*<sup>a</sup>.

Diu ego *quæro*<sup>b</sup> Arulēnus Rusticus gener, nisi paro et quasi provideo Minucius Aciliānus.

Sermo Græcus Tiberius, maximèque in senātus, abstineo; adeò quidem ut monopolium nominatūrus prius venia postulō, quòd sui verbum peregrinus *utor*<sup>c</sup>.

<sup>a</sup> *imp.* § 162, 15.    <sup>b</sup> *imp.* § 261, 1.    <sup>c</sup> *imp.* § 266, 3.

*English to be turned into Latin.*

How could<sup>a</sup> Lacedæmon enjoy<sup>b</sup> good and just laws, when any one who<sup>c</sup> had been born<sup>d</sup> of the royal family<sup>e</sup> *must be taken<sup>f</sup>* as king? It<sup>g</sup> (is) more miserable to be consumed by old age, than to resign<sup>h</sup> for<sup>i</sup> (our) own country, rather than in any other way<sup>j</sup>, the<sup>g</sup> life which. after all<sup>k</sup>, it *would*

*be necessary to resign.* Cyrus was a most wise and just king, yet the government<sup>m</sup> *was not* particularly<sup>n</sup> *desirable*<sup>o</sup>, because<sup>p</sup> it was controlled<sup>q</sup> by the nod of a single (man.) Numa appointed<sup>r</sup> many (things) which *were to be observed*, but those without expense<sup>s</sup>.

<sup>a</sup> possum; *lit. how could it happen that, &c.* <sup>b</sup> *lit. then enjoy.*  
<sup>c</sup> *any one who*, quicumque. <sup>d</sup> § 266, 1. <sup>e</sup> genus. <sup>f</sup> habeo, *imp.*  
 § 263, 5. <sup>g</sup> is. <sup>h</sup> reddo. <sup>i</sup> pro. <sup>j</sup> *rather than in any other way*,  
 potissimum. <sup>k</sup> *after all*, tamen. <sup>m</sup> respublica. <sup>n</sup> maximè. <sup>o</sup> ex-  
 pēto; *lit. to be desired.* <sup>p</sup> quum. <sup>q</sup> rego. <sup>r</sup> constituo. <sup>s</sup> im-  
 pensa.

## FUTURE.

If the Gauls attempt to make war, we shall have to recall C. Marius from the shades.

Si Gallus bellum facio conor, *excito* ego ab infēri C. Marius.

When the studies of the youth are to be extended beyond his paternal threshold, it will be necessary to look out for a Latin rhetorician, the severity and purity of whose school is ascertained.

Quum studium juvenis extra paternus limen profēro, jam *circumspicio* rhetor Latinus, qui schola severitas castitasque consto.

*English to be turned into Latin.*

Those who aim<sup>a</sup> at the highest (things) will go higher than (those) who, despairing beforehand<sup>b</sup> of reaching<sup>c</sup> the point they wish<sup>d</sup>, stop<sup>e</sup> immediately<sup>f</sup> at<sup>g</sup> the lowest<sup>h</sup> (point;) for this reason<sup>i</sup> I *shall be* the more *entitled*<sup>j</sup> to excuse, if I do not pass over<sup>k</sup> even trifling<sup>l</sup> (things.) Let the teacher not conceal<sup>m</sup> those (things) which *shall require correction*<sup>n</sup>; (let him be) simple in teaching, patient of labor, rather assiduous than immoderate (in his demands.) When the boy shall have attained<sup>o</sup> such<sup>p</sup> strength in (his) studies as to be able<sup>q</sup> to understand<sup>r</sup> the first precepts of the rhetoricians, *it will be necessary for him to be transferred*<sup>s</sup> to the teachers<sup>t</sup> of the art.

<sup>a</sup> nitor. <sup>b</sup> *despairing beforehand*, præsuntā desperatīōne. <sup>c</sup> evā-  
 10. <sup>d</sup> *the point they wish*, quò velint. <sup>e</sup> subsisto. <sup>f</sup> protinus.  
<sup>g</sup> circa. <sup>h</sup> neut. pl. <sup>i</sup> *for this reason*, quò. <sup>j</sup> *lit. pardon ought the*  
 22 \*

more to be obtained (by me.) <sup>k</sup> prætereo. <sup>l</sup> minor. <sup>m</sup> lit. let the teacher not be a dissembler. <sup>n</sup> emendo. <sup>o</sup> pervenio ad. <sup>p</sup> is. <sup>q</sup> lit. that he can. <sup>r</sup> to understand, mente consēqui. <sup>s</sup> trado. <sup>t</sup> magister.

3, (a.) No one, when he looks at the whole earth, will doubt of the providence of God.

The limbs of Alexander, when he had scarcely entered the river, began suddenly to shiver and to be benumbed.

The king commands Philip to read the epistle of Parmenio, nor did he remove his eyes from his countenance as he read (it,) thinking that he might discover in his face itself some marks of conscious guilt.

Alexander, though tracing (it) with all his care, could not ascertain to what country Darius had gone; according to a certain custom of the Persians, who conceal, with wonderful fidelity, the secrets of their kings.

Nemo, cunctus *intuens* terra, de divīnus providentia dubito.

Alexander, vix *ingressus* flumen, subito *horreo* artus et *rigeo*. cœpi.

Rex epistōla Parmenio Philippus lego jubeo, nec a vultus *legens* moveo oculus, ratus sui aliquis conscientia nota in ipse os possum deprehendo.

Alexander, qui regio Darius peto omnis cura *vestigans*, tamen *explōro* non possum; mos quidam Persæ arcānum rex mirus *celans* fides.

### *English to be turned into Latin.*

The litter in which Tiberius was travelling<sup>a</sup> being obstructed<sup>b</sup> by brambles, he almost beat<sup>c</sup> to death the pioneer<sup>d</sup>, a centurion of the first cohorts, *when he was stretched<sup>e</sup> upon the ground.* All things delight us more *when withdrawn<sup>f</sup>*, than *when uninterruptedly<sup>g</sup> enjoyed<sup>h</sup>.* Some serpents, *though born<sup>i</sup> out of<sup>j</sup> the water*, betake themselves<sup>k</sup> to the water, as soon as<sup>l</sup> they are able to make an effort<sup>m</sup>. Dionysius, *through fear<sup>n</sup> of razors<sup>o</sup>*, used to singe off<sup>p</sup> his hair with a burning<sup>q</sup> coal.

<sup>a</sup> veho, *pass.* <sup>b</sup> impeditus. <sup>c</sup> verbēro. <sup>d</sup> explorātor viæ. <sup>e</sup> stratus. <sup>f</sup> desiderātus. <sup>g</sup> assiduē. <sup>h</sup> perceptus. <sup>i</sup> ortus. <sup>j</sup> extra. <sup>k</sup> betake themselves, persequuntur. <sup>l</sup> as soon as, simul ac primum. <sup>m</sup> to make an effort, nitor. <sup>n</sup> through fear, metuens. <sup>o</sup> culter tonsus. <sup>p</sup> to singe off, adūro, § 145, II. 1. <sup>q</sup> candens.

## GERUNDS AND GERUNDIVES.

§ 275. Gerunds are governed like nouns, and are followed by the same cases as their verbs.

I am desirous of satisfying the state.

Absolute power is given to the decemvirs of visiting, whenever they please, all the provinces, and of depriving free nations of their territories.

I thought that no delay ought to be interposed in pursuing M. Antony.

I am transported with the desire of seeing your fathers.

Cupīdus sum *satisfacio* *respublica*.

Decemvir omnis *provincia* *obeo*, liber *populus* *ager multo* summus *potestas* do, *quum* volo

Nullus mora *interpōno* *insēquor* M. *Antonius* puto.

Equidem effēro *studium* *pater* vester *video*.

*English to be turned into Latin.*

The Cornelian law had expressly<sup>a</sup> given to Pompey the power of *bestowing*<sup>b</sup> the *right of citizenship*. The ambassadors of the Germans requested<sup>c</sup> of Cæsar, that he would give them leave<sup>d</sup> to send ambassadors to<sup>e</sup> the Ubii. At Rome, the right of *convoking*<sup>f</sup> the senate did not belong<sup>g</sup> to private (individuals.) The consul delayed a little<sup>h</sup>, for the purpose of *ascertaining*<sup>i</sup> the feelings<sup>j</sup> of the soldiers. There can be no just cause to any one of *taking up arms* against (his) country. *By bearing injuries*, you will merit greater praise than *by avenging* (them.)

<sup>a</sup> *definitè.*    <sup>b</sup> *dono.*    <sup>c</sup> *imp.*    <sup>d</sup> *to give leave, potestatem facio.*  
<sup>e</sup> *in.*    <sup>f</sup> *voco.*    <sup>g</sup> *to belong, sum.*    <sup>h</sup> *parumbr.*    <sup>i</sup> *experior.*  
<sup>j</sup> *animus.*

II. R. 2. A rage for ravaging other men's possessions agitated the unhappy Alexander, and urged him into unknown regions.

Ago infēlix Alexander furor *aliēnus*<sup>a</sup> *devasto*, et ad ignōtus<sup>a</sup> mitto

Logic is the art of discriminating truth and falsehood.

Dialectica sum ars verus<sup>a</sup> ac falsus<sup>a</sup> dijudico.

<sup>a</sup> neut. pl.

*English to be turned into Latin.*

We are so formed by nature<sup>a</sup> as to contain<sup>b</sup> in ourselves the principle<sup>c</sup> of *engaging in some pursuit<sup>d</sup>*, and of *attaching ourselves to some persons<sup>e</sup>*. It was the malady of the Greeks to occupy themselves<sup>f</sup> in useless literary studies<sup>g</sup>; and the idle<sup>h</sup> desire of *learning superfluous<sup>i</sup>* (things) has seized on<sup>j</sup> the Romans also.

<sup>a</sup> to be formed by nature, nascor, perf. <sup>b</sup> imp. subj. <sup>c</sup> pl. <sup>d</sup> lit. of doing (ago) something. <sup>e</sup> lit. of loving (diligo) some (persons.) <sup>f</sup> lit. to be occupied. <sup>g</sup> literary studies, literarum studia. <sup>h</sup> inānis. <sup>i</sup> supervacuum. <sup>j</sup> to seize on, invādo.

GERUNDS.

III. R. 1. Avaricious men are not only tormented with the passion for acquiring, but also with the fear of losing.

Avārus homo non solum libīdo augeo crucio, sed etiam amitto metus.

Frugality is the science of avoiding superfluous expense, or the art of using property with moderation.

Parsimonia sum scientia vito sumtus supervacuum, aut ars res familiaris moderatē utor.

In proportion as any one speaks well, so he most dreads the difficulty of speaking.

Ut quisque optimē dico ita maxīmē dico difficultas pertimesco.

*English to be turned into Latin.*

Epaminondas was *desirous<sup>a</sup> of hearing*; for from this he thought<sup>b</sup> that it was easiest to learn<sup>c</sup>. A great part of the Babylonians had stationed themselves<sup>d</sup> on the walls, *eager<sup>e</sup> to become acquainted<sup>f</sup>* with Alexander. Habit and practice both sharpen<sup>g</sup> *acuteness<sup>h</sup> in understanding*, and quicken<sup>i</sup> the *rapidity of expression<sup>j</sup>*.

<sup>a</sup> studiōsus. <sup>b</sup> arbitror. <sup>c</sup> that it was easiest to learn, <sup>acillimè</sup> disci, § 239, R. 3. <sup>d</sup> to station one's self, consto. <sup>e</sup> avidus. <sup>f</sup> cognosco. <sup>g</sup> acuo. <sup>h</sup> prudentia. <sup>i</sup> incito. <sup>j</sup> e'ōquor.

## GERUNDIVES.

III. R. 1. A desire seized Romulus and Remus of founding a city on the spot where they had been exposed and brought up.

Hannibal increased his reputation by his so bold attempt of crossing the Alps.

All judicial proceedings have been devised for the sake of terminating controversies, or punishing crimes.

Either pleasures are foregone for the sake of obtaining greater pleasures, or pains are undergone for the sake of escaping greater pains.

The difficulty of supporting an office through weakness, is wholly inapplicable to the majesty of God.

(5.) Marius perceived that these (things were) merely glorious, and did not tend to terminate the war.

Romulus et Remus *cupido* capio in is locus, ubi expōno atque edūco, *urbs* condo.

Hannibal opinio de sui augeo, *conatus* tam audax *trajicio* Alpes.

Omnis iudicium aut *distrāho* *controversia* aut *punio* *maleficium* causa reperio.

Aut voluptas omitto magnus *voluptas* *adipiscor* causa, aut dolor suscipio magnus *dolor* *effugio* causa.

*Sustineo* munus propter imbecillitas *difficultas* minimè cado in majestas Deus.

Qui Marius gloriōsus modò, neque *bellum* *patro* cognosco.

*English to be turned into Latin.*

It is not denied that Demosthēnes possessed very great power<sup>a</sup> of eloquence<sup>b</sup>, but it is also<sup>c</sup> ascertained<sup>d</sup> that he was fond<sup>e</sup> of hearing Plato. I rejoice<sup>f</sup> that you are desirous of bringing about<sup>g</sup> peace between the citizens. Zeno of Elea<sup>h</sup> endured<sup>i</sup> every thing rather than disclose<sup>j</sup> (his) accomplices<sup>k</sup> in (the plan of) abolishing<sup>l</sup> the tyranny. It is true, that if any one is<sup>m</sup> ignorant of (the art of) composing<sup>n</sup> and polishing language<sup>o</sup>, he cannot<sup>p</sup> fluently<sup>q</sup> express even that<sup>r</sup> which he knows<sup>s</sup>.

<sup>a</sup> vis. <sup>b</sup> dico. <sup>c</sup> quoque. <sup>d</sup> it is ascertained, constat. <sup>e</sup> studiōsus lætor. <sup>f</sup> to bring about, concilio. <sup>h</sup> of Elea, Eleaticus. <sup>i</sup> perpe-  
tior. <sup>j</sup> indico, subj. <sup>k</sup> conscius. <sup>l</sup> deleo. <sup>m</sup> § 261, 2. <sup>n</sup> facio  
<sup>o</sup> oratio. <sup>p</sup> § 269. <sup>q</sup> disertè. <sup>r</sup> is ipse. <sup>s</sup> § 266, 1.

## GERUNDS.

III. R. 2. In the gnat, nature so formed an instrument, that it was at once pointed for boring, and hollow for sucking.

The pool produces frogs destitute of feet; soon it gives legs suitable for swimming.

When I was at Apamea, the leading men of many cities represented to me, that too great expenses were decreed for ambassadors, as the cities were not able to pay (them.)

Tiberius promised that he would rebuild the theatre of Pompey, (which had been) accidentally consumed by fire, since no one of the family was able to rebuild it.

In culex natūra telum ita formo, ut *fodio acuminātus* pariter, et *sorbeo fistulosus* sum.

Limus rana genēro truncus pes<sup>a</sup>; mox *aptus nato* crus do.

Apamēa cūm sum, multus civitas princeps ad ego defēro, sumtus decerno legātus nimis magnus, cūm *solvo* civitas non sum.

Pompeius theātrum, ignis fortuitō haustus, Tiberius extruo polliceor, quòd nemo e familia *restauro sufficio*<sup>b</sup>.

<sup>a</sup> § 213. <sup>b</sup> § 266, 3.

## GERUNDIVES.

III. R. 2. Dry wood is a proper material for producing fire.

The spring, as it were, represents youth, and exhibits the promise of the future fruits; the rest of the time is adapted for reaping and gathering the fruits.

There are some games not without their use for sharpening the wits of boys.

Cleanthes drew water, and

Lignum aridus materia sum *idoneus elicio ignis*.

Ver tanquam adolescentia significo, futurisque fructus ostendo; reliquus tempus *demēto fructus et percipio* accommodātus sum.

Sum nonnullus *acuo* puer *ingenium non inutilis* lusus.

Cleanthes aqua *haurio*,



hired out his hands for watering a garden.

It is not in my power, nor is it optional with me, not to bestow my labors for removing the dangers of men.

Wood was brought down from mount Lebanon for constructing rafts and towers.

(1.) Iron, when red, is not fit for hammering, nor till it begins to grow white.

Coarse paper is not useful for writing, but serves for packages of goods.

et *rigo hortulus loco manus.*

Neque ego licet, neque sum intēger, ut meus labor homo *periculum sublevo* non impertio.

Materies ex Libānus mons, *ratis et turris conficio* veho.

Rubens ferrum non sum *tundo*, nec donec excandesco.

Charta emporeticus non sum *scribo*, et merx involūcrum usus *præbeo*.

*English to be turned into Latin.*

The Transalpine Gauls *took possession of*<sup>a</sup> a spot not far from thence, *for the building*<sup>b</sup> of a town, where Aquileia now stands. (2.) Within ten years the Roman people both *created* decemvirs *for enacting laws*, and *abolished*<sup>c</sup> (them.) M. Antonius, triumvir *for the settlement of*<sup>d</sup> the *commonwealth*, brought about<sup>e</sup> the marriage of the daughter of Atticus with Vipsanius Agrippa. The sons of Ancus were now almost of the age of puberty<sup>f</sup>; for which reason<sup>g</sup> Tarquin was the more urgent<sup>h</sup>, that comitia *should be held*<sup>i</sup>, as soon as possible, for the *election*<sup>j</sup> of a king.

<sup>a</sup> to take possession of, capio. <sup>b</sup> condo. <sup>c</sup> abolished, e republicâ suffero. <sup>d</sup> constituo, *lit. for settling*. <sup>e</sup> *lit. was the promoter of, (conciliator.)* <sup>f</sup> *adj. pubes.* <sup>g</sup> *for which reason, eo.* <sup>h</sup> to be urgent, insto <sup>i</sup> *fio* <sup>j</sup> *creo*.

GERUNDS.

III. R. 3. We are inclined not only to learn, but also to teach.

To think well, and to act rightly, is sufficient for a good and happy life.

Non solūm *ad disco* propensus sum, sed etiam *ad doceo*.

Bene sentio, rectēque facio, satis sum *ad bene* beatēque *vivo*.

As the ox was born to plough, (and) the dog to track, so man was born for two things, to understand and to act.

Praise cannot induce you to act well.

Cæsar was blamed, because, during the performance, he occupied himself in reading letters and memorials, or writing answers.

The marsh hindered the Romans in pursuing.

The character of boys manifests itself more openly (while) at play.

It is infamous to condemn him from whom you have received money in consideration of acquitting (him.)

Horses, before they are broken, display great spirit.

To teach is not the only province of an orator, but eloquence is still more important in regard to moving (the feelings.)

Ut *ad aro* bos, *ad indāgo* canis, sic homo *ad duo res, ad intelligo* et *ago* nascor.

Tu laus allicio *ad recte facio* non possum.

Reprehendo Cæsar quòd *inter spectro* epistòla libellusque<sup>a</sup> lego, aut rescribo vaco<sup>b</sup>.

Palus Romānus *aa insēquor* tardo.

Mos<sup>c</sup> puer sui *inter ludo* simpliciter detēgo.

Flagitiōsus sum, is, a qui pecunia *ob absolvo* accipio, condemno.

Equus *ante domo* ingens tollo animus.

Non solus<sup>d</sup> sum orātor<sup>e</sup> doceo, sed plūs eloquentia *circa moveo* valeo.

<sup>a</sup> dat.    <sup>b</sup> § 266, 3.    <sup>c</sup> pl.    <sup>d</sup> § 205, R. 7, (2)    <sup>e</sup> § 211, R. 8, (3.)

### *English to be turned into Latin.*

The riper<sup>a</sup> the berry of the olive, the fatter<sup>a</sup> is the juice and the less pleasant<sup>b</sup>; and the best time<sup>c</sup> for gathering (is) when the berry begins<sup>e</sup> to grow black. It is best that those who preside over the republic should resemble the laws<sup>f</sup>, which are induced<sup>g</sup> to punish, not by passion<sup>h</sup>, but by justice<sup>i</sup>. Alexander, having taken<sup>j</sup> the cup, handed<sup>k</sup> the letter to his physician, and, while he drank, fixed<sup>l</sup> his eyes upon his countenance as he read<sup>m</sup> (it.)

<sup>a</sup> § 256, R. 16, (2.)    <sup>b</sup> gratus.    <sup>c</sup> ætas.    <sup>d</sup> decerpo.    <sup>e</sup> abl. absolute, § 257, R. 1.    <sup>f</sup> § 222, R. 2, (a.)    <sup>g</sup> duco.    <sup>h</sup> iracundia.    <sup>i</sup> æquitas.    <sup>j</sup> accipio.    <sup>k</sup> trado.    <sup>l</sup> intendo.    <sup>m</sup> lit. reading, § 274, 3.

GERUNDIVES.

III. R. 3. (He) who knows himself, will be conscious that he has something divine, and will understand what means he has for acquiring wisdom.

Pythagoras went to Babylon, to learn the motions of the heavenly bodies, and the origin of the world; thence he directed his course to Crete and Lacedæmon, to become acquainted with the laws of Minos and Lycurgus.

The eyelids, which are the covering of the eyes, very soft to the touch, are most skilfully formed, both for inclosing the pupils, lest any thing should fall upon them, and for opening them.

Man enjoys great advantages for gaining and acquiring wisdom.

Nature has furnished the mind of man with senses adapted to the perception of things.

From the caverns of the earth we draw forth iron, a substance necessary for cultivating the fields.

The multitude of cattle were made partly for eating, partly for the cultivation of the fields, partly for transporting, partly for clothing the body.

Qui sui ipse<sup>a</sup> nosco, aliquis sentio sui habeo divinus, intelligōque quantus instrumentum habeo *ad adipiscor sapientia*.

Pythagōras Babylonia *ad perdisco* sidus motus origōque mundus proficiscor; inde Creta et Lacedæmon, *ad cognosco* Minos et Lycurgus *lex* contendo.

Palpēbra, qui sum tegmentum oculū, mollis tactus, aptē facio et *ad claudio pupūla* ne quis incido, et *ad aperio*.

Homo magnus habeo instrumentum *ad obtineo*, *adipiscorque sapientia*.

Natūra animus homo sensus orno *ad res percipio idoneus*.

E terra caverna ferum elicio, res *ad colo* ager necessarius.

Multitūdo pecus partim *ad vescor*<sup>b</sup>, partim ad cultus ager, partim *ad veho*, partim *ad corpus*<sup>c</sup> vestio facio.

<sup>a</sup> § 207, R. 28.    <sup>b</sup> § 275, I., R. 2.    <sup>c</sup> *pl.*

*English to be turned into Latin.*

No one is more unyielding<sup>a</sup> in<sup>b</sup> granting<sup>c</sup> pardon, than (he) who has often<sup>d</sup> had occasion<sup>e</sup> to ask for it. If you ap

prove both me and Tacitus, you must<sup>f</sup> think<sup>g</sup> the same of Rufus also; since similarity of character<sup>h</sup> is the firmest<sup>i</sup> bond for forming friendships.

<sup>a</sup> difficilis. <sup>b</sup> ad. <sup>c</sup> do. <sup>d</sup> comp. <sup>e</sup> mereo. <sup>f</sup> you must, necesse est. <sup>g</sup> sentio, § 262, R. 4. <sup>h</sup> mos. <sup>i</sup> tenax, sup. with vel.

## GERUNDS.

III. R. 4. By gradually receiving to the rights of citizenship the Italian allies, who had either not taken up arms, or had laid them down, the forces of the city were more speedily recruited.

I indeed think that virtue is given to men, by instructing and persuading (them,) not by threats, and violence, and fear.

Socrates, by questioning and interrogating, used to draw forth the opinions of those with whom he discoursed.

The laws of Lycurgus train youth in labor, by hunting, running, being hungry, being thirsty, being pinched with cold, and being violently heated.

Paulatim recipio in civitas socius Italicus qui arma aut non capio aut depōno matūrē vis civitas reficio.

Equidem puto virtus homo, instituo et persua-deo non minæ et vis ac metus, trado.

Socrātes percunctor atque interrōgo, elicio soleo is opinio quicum dissero.

Lycurgus lex erudio juven- tent venor, curro, esurio, sitio, algeo, æstuo.

*English to be turned into Latin.*

By doing<sup>a</sup> nothing, men learn to do ill. Men do not approach nearer to God in any thing, than in giving safety to men. Make thy<sup>b</sup> life happy by laying aside<sup>c</sup> all solicitude about<sup>d</sup> it. It is right<sup>e</sup> that (a man) should be both<sup>f</sup> munificent in giving, and<sup>g</sup> not severe<sup>h</sup> in exacting. Anger should especially be forbidden<sup>i</sup> in punishing; for (he) who comes<sup>j</sup> angry to (inflict) punishment, will never observe<sup>k</sup> that medium<sup>l</sup> which is between too much and too little<sup>l</sup>. That commander cannot keep an army under control<sup>m</sup>, who does not control himself; nor be severe in judging, who does not

choose<sup>n</sup> that others should be severe judges towards him. There is no evil so great, that I do not think<sup>o</sup> it is impending; but I desist, since<sup>p</sup> there is often more evil *in fearing*<sup>q</sup> than in the thing itself<sup>r</sup> which is feared<sup>s</sup>. In (the department of) philosophy, the high station<sup>t</sup> of Plato did not deter Aristotle *from writing*; nor did Aristotle, by his admirable<sup>u</sup> knowledge and copiousness, throw a damp upon<sup>v</sup> the studies of others. A good prince, *by doing* well, teaches his citizens to do well; and, while<sup>w</sup> he is greatest in power<sup>x</sup>, is greater by (his) example.

<sup>a</sup> ago. <sup>b</sup> § 211, R. 5, (1.) <sup>c</sup> depōno. <sup>d</sup> pro. <sup>e</sup> convēnit. <sup>f</sup> quum.  
<sup>g</sup> tum. <sup>h</sup> acerbus. <sup>i</sup> prohibeo, § 274, R. 8, (a.) <sup>j</sup> teneo. <sup>k</sup> mediocritas.  
<sup>l</sup> too much and too little, nimium et parum. <sup>m</sup> to keep under control, contineo. <sup>n</sup> volo. <sup>o</sup> § 264. <sup>p</sup> quum. <sup>q</sup> metuo. <sup>r</sup> the thing itself, ipse ille. <sup>s</sup> timeo. <sup>t</sup> high station, amplitudo. <sup>u</sup> admirabilis quidam. <sup>v</sup> to throw a damp upon, restinguo. <sup>w</sup> quumque  
<sup>x</sup> imperium. <sup>y</sup> fut.

## GERUNDIVES.

III. R. 4. Virtue is seen most of all in despising and rejecting pleasure.

The body must be exercised that it may obey the reason, in executing business and enduring labor.

It (is) a difficult subject, and much and often inquired into, whether, in conferring a magistracy, or enacting a law, or trying a culprit, it were better to vote secretly or openly.

Many persons use care in getting horses, (but) are negligent in choosing friends.

In *voluptas sperno* ac *repudio* virtus vel magis cerno.

Exerceo corpus ut obedio ratio possum, *in exsequor negotium* et *in labor tolëro*.

Difficilis res ac multum et sæpe quæsitus, suffragium, *in magistratus mando*, aut *reus judico*, aut *lex scisco*, clam an palam fero bene sum.

Multus *in equus paro* adhibeo cura, *in amicus eligo* negligens sum.

*English & be turned into Latin.*

It has been established<sup>a</sup> by the civil law, that, *in the sale of*<sup>b</sup> *estates*<sup>c</sup>, the faults which were known to the seller

should be mentioned<sup>d</sup>. Who does not know that the chief power<sup>e</sup> of the orator consists<sup>f</sup> in exciting<sup>g</sup> men's minds either to anger, or hatred, or grief, or in recalling (them) from these<sup>h</sup> same emotions<sup>i</sup> to mildness and pity? The memory should be exercised by learning<sup>j</sup>, word for word<sup>k</sup>, as many as possible<sup>l</sup>, both (of) the writings of others and our own<sup>m</sup>. Elegance in speaking<sup>n</sup> is improved<sup>o</sup> by the knowledge of letters, and is increased by reading orators and poets.

<sup>a</sup> sancio. <sup>b</sup> lit. in selling. <sup>c</sup> prædium. <sup>d</sup> dico. <sup>e</sup> vis. <sup>f</sup> existo. <sup>g</sup> incito. <sup>h</sup> hicce. <sup>i</sup> permotio. <sup>j</sup> edisco. <sup>k</sup> ad verbum. <sup>l</sup> as many as possible, quàm plurimus. <sup>m</sup> noster. <sup>n</sup> gen. <sup>o</sup> expolio.

## SUPINES

§ 276, I. Supines in *um* are followed by the same cases as their verbs.

Philip was slain by Pausanias at Ægæ, near the theatre, as he was going to see the games.

Divitiacus came to the senate at Rome to implore assistance.

Ambassadors came from Rome into the camp of the Æqui, to complain of injuries, and to demand a restitution of property, according to the treaty.

Perdiccas had gone to make war upon Egypt, in opposition to Ptolemy.

The Veientes send ambassadors to Rome to sue for peace.

Hannibal, unconquered, was recalled to defend his country.

II. Many individuals came to Cn. Pompey to beg and beseech

Philippus Ægæ a Pausanias, quùm *specto ludus* eo, juxta theātrum occīdo.

Divitiācus Roma<sup>a</sup> ad senātus venio *auxilium postūlo*.

In castra Æqui legātus ab Roma venio *queror injuria<sup>a</sup>*, et ex fœdus *res repeto*.

Perdiccas Ægyptus *oppugno* adversus Ptolemæus proficiscor.

Veiens<sup>b</sup> *pax peto* orātor Roma mitto.

Hannībal invictus *patria defendo* revōco.

Ad Cn. Pompeius *multus mortālis oro obsecro*

that he would not abandon my fortunes.

Fabius Pictor was sent to Delphi to the oracle, to inquire by what prayers and punishments the Romans might appease the gods.

The Helvetian war being finished, the ambassadors of almost all Gaul assembled about Cæsar to offer congratulations.

The cocks understand the stars, and distinguish in the day-time the spaces of three hours by their note; they go to roost with the sun, and at the fourth military watch, recall us to care and labor.

The commanders of the king of Persia sent to Athens to complain that Chabrias was carrying on war along with the Egyptians, against the king.

que *venio*, ne meus fortūna desēro.

Fabius Pictor Delphi ad oracūlum *mitto*, *sciscitor* qui prex<sup>c</sup> suppliciumque deus possum placō Romānus.

Bellum Helvetius confectus, totus fere Gallia legātus ad Cæsar *gratūlor convenio*.

Gallus gallinaceus nosco<sup>d</sup> sidus, et terni distinguo hōra interdiu cantus; cum sol *cubo eo*, quartusque castrensis vigilia ad cura laborque ego revōco.

Præfectus rex Persæ legātus *mitto* Athēnæ *queror*, quòd Chabrias adversum rex bellum gero cum Ægyptius.

<sup>a</sup> accusative. <sup>b</sup> § 9, 1. <sup>c</sup> § 94. <sup>d</sup> perf. § 183, 3, N. 3. \* *lit. of the Persians.*

### *English to be turned into Latin.*

Not only old inhabitants of Agrigentum<sup>a</sup> came (to Verres) to purchase<sup>b</sup> the senator's<sup>c</sup> place, but also new (ones;) and it happened<sup>d</sup> that a new one outbid<sup>e</sup> (the old,) and carried off<sup>f</sup> the pretor's<sup>g</sup> letters. The people of Veii<sup>h</sup>, subdued<sup>i</sup> by (their) unsuccessful battle, send negotiators<sup>j</sup> to Rome to implore peace. The Saguntines requesting<sup>k</sup> that, as far as they could (do it) safely, they might go to see Italy, guides were given them, and letters sent through the towns that they should treat<sup>l</sup> the Spaniards kindly<sup>m</sup>. Hannibal, unconquered in Italy, was recalled to defend his country against Publius Scipio, the son of the man<sup>n</sup> whom he had himself routed, first, at the Rhone, a second<sup>o</sup> time at the Po, a third time at the Trebia.

<sup>a</sup> *inhabitants of Agrigentum, Agrigentini.* <sup>b</sup> *emo.* <sup>c</sup> *senatorius*  
<sup>d</sup> *fio.* <sup>e</sup> *pretio vinco.* <sup>f</sup> *to carry off, aufëro.* <sup>g</sup> *lit. from the pretor*  
<sup>h</sup> *Veientes.* <sup>i</sup> *subactus.* <sup>j</sup> *orator.* <sup>k</sup> *peto.* <sup>l</sup> *accipio.* <sup>m</sup> *comi*  
<sup>n</sup> *lit. of him.* <sup>o</sup> *itërum.*

The sentence, "They come to see the games," may be expressed in either of the following modes, viz.

- II. R. 4. Veniunt spectatum ludos. § 276, II.  
 Veniunt ad spectandum ludos. } § 275, III. R. 3.  
 Veniunt ad spectandos ludos. }  
 Veniunt spectandi ludos }  
 Veniunt spectandorum ludorum } *causâ or gratiâ.*  
 Veniunt spectandi ludorum } § 275, III. R. 1.  
 Veniunt ut ludos spectent. § 262.  
 Veniunt qui ludos spectent. § 264, 5.  
 Veniunt ludos spectatûri. § 274, R. 6, (a.)  
 Veniunt ludos spectâre. § 271, Note 3.

The following sentences may be varied in the same manner :—

I came hither to extricate thee from thy difficulties.

Then Romulus, by the advice of the fathers, sent ambassadors to the neighboring states to solicit (their) friendship.

Cæsar withdrew his forces to the next hill, and sent his cavalry to sustain the attack of the enemies.

He sent prefects and tribunes of the soldiers into the neighboring states, *for the purpose of demanding provisions.*

Darius, king of the Persians, sends Megabyzus with a part of his forces to conquer Thrace.

Cæsar hastened to exhort his soldiers

Huc venio *tu* ex difficultas *eripio*<sup>a</sup>.

Tum, ex consilium pater, Romulus legatus circa vicinus gens mitto, *qui societas peto.*

Copia suos Cæsar in proximus collis subdûco; equitatusque *qui sustinet* hostis *impetus* mitto.

Is præfectus tribunus que miles in finitimus civitas, *frumentum peto*<sup>b</sup> *causa* dimitto.

Darius, rex Persa, mitto cum pars copia Megabyzus *ad subigo*<sup>b</sup> *Thracia.*

Cæsar *ad cohortor*<sup>b</sup> *miles* decurro.

<sup>a</sup> § 274, R. 6. <sup>b</sup> § 275, II., & III. R. 1



*English to be turned into Latin.*

He fled<sup>c</sup> to the temple to *implore*<sup>a</sup> the assistance of the gods<sup>d</sup>, and to *consult*<sup>e</sup> the oracle. He went to the river to *wash away*<sup>a</sup> the blood. They came to *attack*<sup>f</sup> the camp. I excluded those whom you had sent to *salute*<sup>f</sup> me in the morning. Hippias had been lately sent by the king to *defend*<sup>b</sup> the forest<sup>g</sup>.

<sup>a</sup> § 274, R. 6.    <sup>b</sup> § 275, II., & III. R. I.    <sup>c</sup> confugio.    <sup>d</sup> § 231.  
<sup>e</sup> § 278.    <sup>f</sup> § 276, II.    <sup>g</sup> saltus.

III. The more brief a narrative (is,) the more perspicuous and easy to be understood will it become.

It is difficult to express, how much courtesy and affability of conversation win the minds of men.

Wickedness quickly steals (upon us;) virtue is difficult to be found, and needs a ruler and guide.

What is so pleasant to know and hear, as a discourse adorned with wise sentiments and weighty words?

Quo brevis eo dilucidus et *cognosco facilis* narratio fio.

*Difficilis* dico sum, quantopere concilio animus homo comitas affabilitasque sermo.

Citò nequitia subrepo; virtus *difficilis* invenio sum, rector duxque desidero.

Quis sum tam *jucundus cognosco* atque *audio*, quàm sapiens sententia, gravisque verbum ornatus oratio?

*English to be turned into Latin.*

Hannibal, *incredible to relate*<sup>a</sup>, in two days<sup>b</sup> and two nights, reached<sup>c</sup> Adrumetum, which is distant from Zama about three hundred miles. The human mind can be compared with no other than<sup>d</sup> with God himself, if this is *proper*<sup>e</sup> to be said. To what purpose<sup>f</sup> (do I say) so many<sup>g</sup> things respecting Maximus? that you may see it would be *wrong*<sup>h</sup> to say, such an old age was miserable.

<sup>a</sup> dico.    <sup>b</sup> biduum.    <sup>c</sup> pervenio.    <sup>d</sup> nisi.    <sup>e</sup> fas.    <sup>f</sup> to what purpose, quorsum.    <sup>g</sup> so many; lit. these so many.    <sup>h</sup> nefas.

## ADVERBS.

§ 277. Adverbs modify or limit the meaning of verbs, adjectives, and sometimes of other adverbs.

They certainly err greatly, if they indulge the hope that my former lenity will continue forever.

Whom do I honor? Truly those who are themselves an ornament to the state.

Snows do not fall upon the deep sea.

The minds of soldiers are pleased with praises not less than with rewards.

I plainly perceive that we are not loved by our youth.

The hill was held by the Gauls with a garrison not very strong.

At no previous time did such consternation take possession of the senate.

R. 1. Julius Cæsar married Cornelia, the daughter of Cinna, (who was) a fourth time consul.

Juno had heard that from hence a nation ruling far and wide, and proud in war, would come for the destruction of Libya.

R. 3. Vibius is an absurd poet; but still he is not wholly ignorant, nor useless.

Agasilæus was diminutive in person, and lame in one foot; which circumstance also occasioned some deformity.

*Næ ille vehementer erro, si ille meus pristinus lenitas perpetuus spercsum.*

*Qui ego orno? nempe is, qui ipse sum ornamentum res publicus.*

*Nix in altus mare non cado.*

*Laus haud minùs quàm præmium<sup>a</sup> gaudeo miles animus.*

*A noster juvenis ego non amo planè intelligo.*

*Collis præsidium a Galus non nimis firmus teneo.*

*Non unquam aliàs antè tantus terror senatus invādo.*

*Julius Cæsar Cornelia, Cinna quater consul filia, duco uxorem.*

*Juno audio, hinc populus, latè rex, bellumque superbus, venio excidium Libya.*

*Vibius sum poëta ineptus; nec tamen scio nihil, et sum non inutilis.*

*Agasilæus sum corpus exiguum et claudus alter pes; qui res etiam non nullus affëro deformitas.*

The people are wont sometimes to neglect worthy (men.)

R. 4. Every one perceives an open flatterer.

R. 5. Epicrates owed no money to any one.

Our coming occasioned not the least expense to any one.

I never offended Scipio, not even in the smallest particular.

No one is satisfied.

R. 6. In the consulship of Piso, not only was it not permitted to the senate to aid the state, but not even to mourn for it.

Not only was there no place in my camp for any traitor, but not even for a deserter.

Populus soleo *non nunquam* dignus prætereo.

Apertè adūlans *nemo non* video.

Epicrātes debeo *nullus nummus nemo*.

Adventus noster *nemo ne parvus quidem sum sumtus<sup>b</sup>*.

*Nunquam* Scipio *ne parvus quidem res offendo*.

*Nemo nihil* satis sum.

Piso consul senātus *non solūm* juvo res publicus, *sed ne lugeo quidem* licet.

*Non modò* proditor, *sed ne perfūga quidem* locus in meus castra quisquam sum.

<sup>a</sup> sing.      <sup>b</sup> § 227.

### *English to be turned into Latin.*

Cato calls pleasure the bait of crimes<sup>a</sup>, *plainly<sup>b</sup>* because men are taken by it as fish by the hook. Polybius, an authority *by no means* to be contemned<sup>c</sup>, relates that king Syphax was led in triumph. No one was *ever so* afflicted, as I<sup>d</sup>. I am *not unaware<sup>e</sup>* that there is utility in history, and not pleasure alone. I am *not ignorant<sup>f</sup>* how fickle are the minds of men. Conon often opposed<sup>g</sup> the designs of Agesilāus, and<sup>h</sup> it was evident, that, but for him<sup>i</sup>, Agesilāus would have possessed<sup>j</sup> Asia as far as to<sup>k</sup> the Taurus. The Athenians thought<sup>l</sup> (there was) *nothing* (which) Alcibiādes could *not* effect. Old men are not *only* (not) compelled to do what they cannot, but *not even* as much as they are able.

<sup>a</sup> malum.      <sup>b</sup> videlicet.      <sup>c</sup> sperno.      <sup>d</sup> lit. I am so afflicted, &c  
<sup>e</sup> inscius. *f* to be ignorant, ignōro.      <sup>g</sup> obsto.      <sup>h</sup> two negatives.      <sup>i</sup> but  
for him, <sup>j</sup> ille non fuisset.      <sup>k</sup> as far as to, tenus.      <sup>l</sup> duco

## CONJUNCTIONS.

§ 278. Copulative, disjunctive, and other coördinate conjunctions, connect similar constructions.

God alone can be the maker and governor of heaven and earth.

In battle swift death comes or joyful victory.

We have need to pray, that there may be a sound mind in a sound body.

You will be a king, if you do right.

Men are more prone to pleasure, than to virtue.

Virtue can never be taken away; it is lost neither by shipwreck nor fire.

Hold out, and preserve yourselves for prosperous affairs.

R. 2. This is my real native country, and (that) of my brother here.

R. 6. There are four elements, fire, air, earth, (and) water.

R. 7. To admonish and to be admonished, is the part of true friendship.

A wise man remembers past (favours) with gratitude, and so enjoys the present as to observe how great and how pleasant they are.

The Veneti have very many ships, and they surpass others in experience in naval affairs.

Deus solus possum sum architectus *et* rector cœlum *et* terra.

In prælium citus mors venio, *aut* victoria lætus.

Orandum sum, *ut* sum mens sanus in corpus sanus.

Rex sum, *si* rectè facio.

Homo pronus sum ad voluptas, *quàm* ad virtus.

Virtus eripio nunquam possum; *neque* naufragium, *neque* incendium amitto.

Duro, *et* tumet res servo secundus.

Hic sum *meus*, *et* hic *frater* meus germānus patria.

Quatuor sum elementum, ignis, aër, terra, aqua.

*Et* moneo *et* moneo, proprius sum verus amicitia.

Sapiens *et* præteritus grātè memīni *et* præsens ita potior, ut animadverto, quantus sum is, *quàmque* jucundus.

*Et* navis habeo multas Venēti *et* usus nauticus res reliquas antecēdo

## ARRANGEMENT.

§ 279. In a Latin sentence, after *connect.ves*, are placed, first the *subject* and its modifiers; then the *oblique cases*, and other words which depend upon or modify the verb; and last of all the *verb*.

(b.) C. Asinius Pollio salutes Cicero.

True glory rests upon virtue.

All virtue consists in action.

To be free from fault is a very great consolation.

A civil war is most pernicious.

Nothing can be done in this world without God.

Keep in mind your promises.

The earth revolves around the sun.

A learned man has (his) riches always in himself.

3. It has been said then by the most learned men, that no one is free except the wise man. For what is liberty? The power of living as you choose.

Brutus perceived that an attack was made upon him. He therefore offered himself eagerly to the contest.

Will you then, judges, spare this man, whose crimes are so great?

Aristotle indeed remarks, that all talented men are melancholic.

I do not suppose a knowledge

C. Asinius Pollio Cicero<sup>a</sup> salus dico.

Verus decus in virtus pono<sup>b</sup>.

Omnis virtus in actio consisto.

Vaco culpa magnus sum solatium.

Civilis bellum perniciosus sum.

Nihil in hic mundus facio sine Deus possum.

Promissum tuus memoria teneo<sup>c</sup>.

Terra circum sol volvo<sup>d</sup>.

Homo doctus in sui semper divitiæ habeo.

Dico *igitur* ab eruditus vir, nisi sapiens, liber sum nemo. Quis sum *enim* libertas? Potestas vivo, ut volo.

Sentio in sui eo<sup>e</sup> Brutus. Avide *itaque* sui certamen offero.

Hic homo parco *igitur*, iudex, qui tantus peccatum sum?

Aristoteles *quidem* aio omnis ingeniosus melancholicus sum

Ego *ne* utilis *quidem*

of future events to be even useful to us.

Iphicrates was such a general, that no one even of the ancients can be preferred to him.

#### 4. Each to each is dear.

New names must be applied to new things.

Different things appear best to different persons.

10. Codrus died for his country.

A fool knows not (how) to keep silence.

Miltiades conquered the Persians in the battle of Marathon.

As the shadow follows the body, so glory (follows) virtue.

Deeds are more difficult than words.

The recollection of past trouble is pleasant.

11. Can the fish love the fisherman?

Poets wish either to profit or please.

The hour, which has past, cannot return.

No one ought to be called happy before (his) death.

13. (That) man is ungrateful, who does not return a favor.

He is a citizen who loves his country.

arbitror sum ego futurus res scientia.

Iphicrātes sum talis dux, ut ne de major natu quidem is quisquam antepōno.

Uterque uterque sum cor<sup>f</sup>.

Impōno novus novus res nomen.

Alius<sup>e</sup> alius videor bonus.

Codrus pro patria morior.

Stultus non nosco silentium servo.

Miltiādes Persæ vinco in pugna Marathonius.

Ut umbra corpus sequor, sic virtus gloria.

Sum factum verbum difficilis.

Suavis sum labor præteritus memoria.

An piscator piscis amo possum?

Aut prosum volo, aut delecto, poeta.

Non, qui prætereo, hora redeo possum.

Dico beatus ante obitus nemo debeo.

Ingrātus sum homo, qui non beneficium reddo.

Civis sum is, qui patria suos diligo.

<sup>a</sup> dat.  
§ 227.

<sup>b</sup> perf. pass.  
<sup>e</sup> sing.

<sup>c</sup> § 260, R. 6.

<sup>d</sup> pass.

<sup>e</sup> perf. inf. pass

## PROSODY.

### HEXAMETER VERSE.

§ 310. A hexameter, or heroic verse, consists of six feet. Of these, the fifth is a dactyl, the sixth a spondee, and each of the other four either a dactyl or a spondee.

The lines in the first four of the following exercises are already divided into feet, so that the scanning of them will be completed by marking, and proving the quantity of their syllables by the rules of prosody: the other lines must be divided, as well as marked and proved.

1. Aurea | prīma sā|ta est æ|tas, quæ, | vindīce | nullo,  
Sponte su|ā, sinè | lēge fī|dem rec|tumque cō|lebat.
2. Pæna me|tusque abe|rant; nec | verba mi|nacia | fixo  
Ære le|geban|tur; nec | supplex | turba ti|nebant
3. Judicis | ora su|i; sed e|rant sinè | vindīce | tuti.  
Nōdum | cæsa su|is, pere|grinum ut | viseret | orbem,
4. Montibus, | in liqui|das pi|nus de|scenderat | undas:  
Nullaque | morta|les præ|ter sua | litora nōrant.
5. Nondum præcīpītes cingebant oppida fossæ;  
Non tūba directi, non æris cornua flexi,
6. Non gālææ, non ensis erant; sinè militis usu,  
Mollia secūræ perāgebant otia gentes.
7. Ipsa quoque immunis, rastroque intacta, nec ullis  
Saucia vomeribus, per se dabat omnia tellus:
8. Contentique cibus, nullo cogente, creatis,  
Arbuteos fætus montanaque fraga legebant,
9. Cornaque, et in duris hærentia mora rubetis,  
Et, quæ deciderant patulâ Jovis arbore, glandes.
10. Ver erat æternum; placidique tepentibus auris  
Mulcebant Zephyri natos sinè semine flores.

11. *Mox etiam fruges tellus inarata ferebat ;  
Nec renovatus ager gravidis canebat aristis.*
12. *Flumina jam lactis, jam flumina nectaris ibant ;  
Flavaque de viridi stillabant ilice mella.*
13. *Postquam, Saturno tenebrosa in Tartara misso,  
Sub Jove mundus erat, subiit argentea proles,  
Auro deterior, fulvo pretiosior ære.*
14. *Jupiter antiqui contraxit tempora veris,  
Perque hyemes, æstusque, et inæquales autumnos,  
Et breve ver, spatiis exegit quatuor annum.*
15. *Tum primùm siccis, aër, fervoribus ustus,  
Canduit ; et ventis glacies astricta pependit.  
Tum primùm subiëre domos ; domus antra fuerunt,*
16. *Et densi frutices, et vinctæ cortice virgæ.  
Semina tum primùm longis Cerealia sulcis  
Obruta sunt, pressique jugo gemuëre juveni*

## PENTAMETER VERSE.

§ 311. A pentameter verse consists of five feet. It is generally, however, divided, in scanning, into two hemistichs, the first consisting of two feet, either dactyls or spondees, followed by a long syllable ; the last, of two dactyls, also followed by a long syllable.

The following poem consists of alternate hexameter and pentameter lines, forming what is called *elegiac* verse.

*Ariadne Theseo.*

1. *Quæ legis ex illo, Theseu, tibi litore mitto  
Unde tuam sinè me vela tulëre ratem.*
2. *Tempus erat, vitreâ quo primùm terra pruina  
Spargitur, et tectæ fronde queruntur aves*
3. *Luna fuit : specto si quid nisi litora cernam  
Quod videant, oculi nil nisi litus habent.*
4. *Nunc huc, nunc illuc, et utròque sinè ordine curro  
Alta puellares tardat arena pedes.  
Mons fuit ; apparent frutices in vertice rari ;  
Hinc scopulus raucis pendet adesus aquis*
5. *Ascendo ; vires animus dabat ; atque ita latè  
Æquora prospectu metior alta meo.  
Inde ego, nam ventis quoque sum crudelibus usa,  
Vidi præcipiti carbasa tenta Noto.*



6. " Quò fugis ? " exclamo, " scelerate, revertere, These !  
Flecte ratem ; numerum non habet illa suum."  
Hæc ego ; quod voci deerat, plangore replebam :  
Verbera cum verbis mista fuere meis.
7. Quid faciam ? quò sola ferar ? vacat insula cultu :  
Non hominum video, non ego facta boum.  
Omne latus terræ cingit mare. Navita nusquam ;  
Nulla per ambiguas puppis itura vias.
8. Occurrunt animo pereundi mille figuræ ,  
Morsque minus pænæ, quàm mora mortis habet.  
Jam, jam venturos aut hæc, aut suspicor illac,  
Qui lanient avido viscera dente, lupos :
9. Forsitan et fulvos tellus alat ista leones ;  
Quis scit an hæc sævas tigridas insula habet ?  
Et freta dicuntur magnas expellere phocas.  
Quid vetat et gladios per latus ire meum ?
10. Si mare, si terras, pcrrectaque litora vidi,  
Multa mihi terræ, multa minantur aquæ.  
Cælum restabat : timeo simulacra deorum.  
Destituor rapidis præda cibusque feris.
11. Ergo ego nec lacrymas matris moritura videbo ?  
Nec, mea qui digitis lumina condant, erit ?  
Spiritus infelix peregrinas ibit in auras ?  
Nec positos artus unget amica manus ?
12. Ossa superstabunt volucres inhumata marinæ ?  
Hæc sunt officiis digna sepulcra meis ?  
Ibis Cecropios portus ; patriæque receptus  
Cum steteris urbis celsus in arce tuæ,
13. Et bene narrâris letum taurique virique,  
Sectaque per dubias saxea tecta vias.  
Me quoque narrato solâ tellure relictam.  
Non ego sum titulis surripienda tuis.  
Nec pater est Ægeus ; nec tu Pittheidos Æthræ  
Filius : auctores saxa fretumque tui.
14. Dî facerent, ut me summi de puppe videres !  
Movisset vultus inæsta figura tuos.  
Nunc quoque non oculis, sed, qua potes, aspice mente  
Hærentem scopulo, quem vaga pulsata aqua.  
Aspice demissos lugentis in ore capillos ;  
Et tunicas lacrymis, sicut ab imbre, graves.
15. Corpus, ut impulsæ segetes Aquilonibus, horret ;  
Litteraque articulo pressa tremente labat.  
Non te per meritum, quoniam malè cessit, adoro ;  
Debita sit factio gratia nulla meo ;  
Sed nec pœna quidem ; si non ego causa salutis,  
Non tamen est, cur sis tu mihi causa necis

16. Has tibi, plangendo lugubria pectora lassas,  
 Infelix tendo trans freta longa manus.  
 Hos tibi, qui superant, ostendo mœsta capillos  
 Per lacrymas oro, quas tua facta movent,  
 Flecte ratem, Theseu, versoque relabere velo.  
 Si prius occidero, tu tamen ossa leges.

## CÆSURA.

§ 309. Cæsura is the separation, by the ending of a word, of syllables rhythmically or metrically connected.

The following exercises consist of lines serving to illustrate the different kinds of cæsura. These may be formed into hexameter or pentameter verses by changing the position of one word in each line. The places in which each kind of cæsura occurs are to be marked.

1. Ipse dei clypeus terrâ cum *imâ* tollitur,  
 Manè rubet ; *rubet* terrâque, cum conditur imâ.
2. En, proles antiqua redit ; *virtus*, concordia,  
 Cumque fide pietas cervice *altâ* vagantur.
3. Robora nec cuneis, olentem scindere *et* cedrum,  
 Nec plaustis cessant vectare *ornos* gementibus.
4. Sponte *juvenco* tuus florebit ager cessante ;  
 Oblatas mirabitur incola *ditior* messes.
5. Non propter vitam *quidam* faciunt patrimonia,  
 Vitio cæci, *sed* propter patrimonia vivunt.
6. Sol fugit, et removent subeuntia cælum nubila,  
 Et effusis, *gravis* decidit imber, aquis.
7. Quòd si quis monitis aures tardas adverterit,  
 Heu, referet quanto *mea* verba dolore !
8. Arte laboratæ puppes vincuntur ab æquore.  
 Tu tua *brachia* plùs remis posse putes ?
9. Casta placent superis ; venite purâ cum veste,  
 Et manibus puris sumite aquam fontis.
10. Corpora sive flammâ rogos, seu tabe vetustas  
 Abstulerit, posse pati non ulla mala putetis.
11. Multa dies, variusque mutabilis ævi labor,  
 In melius retulit, multos alterna revisens  
 Lusit, et in solido fortuna rursus locavit

12. Alternis idem cessare tonsas novales,  
Et patiêre segnem situ durescere campum;  
Aut ibi flava, mutato sidere, seres farra.
13. Lucus erat nunquam violatus ab longo ævo,  
Obscurum aëra cingens connexis ramis,  
Et gelidas umbras, altè summotis solibus.
14. Interea colat pax arva; pax candida primùm  
Duxit *sub* juga curva araturos boves.  
Nitent pace bidens vomerque; at tristia duri  
Militis situs in tenebris occupat arma.
15. Non domus et fundus, non acervus æris et auri  
Deduxit ægroto domini corpore febres,  
Non animo curas. Oportet valeat possessor,  
Si uti comportatis rebus bene cogitat.
16. Hic sedes augusta deæ, colendi templique  
Silex religiosa, densis quam pinus obumbrat  
Frondebis, et procellâ nullâ lucos agitante,  
Rami stridula coniferi modulantur carmina.

The lines in the exercises which follow may also be formed into verses by changing the arrangement of the words. The words printed in Italics are compound words, which must be divided, and, in one instance, a part is to be placed at the beginning of the next line.

1. Ego non falsa loquar: ter acutum ensem sustulit,  
Ter recidit manus malè sublato ense.
2. Sed timor obstitit et pietas ausis crudelibus,  
Castaque dextra refugit mandatum opus.
3. Cor pavet admonitu noctis sanguine temerataë,  
Et subitus tremor præpedit ossa dextræ.
4. *Pòst*que tacitus venit, circumdatus fuscis alis,  
Somnus, et vana somnia incerto pede.
5. Aures vacent lite, insanaque protinus absint  
Jurgia: livida lingua, differ tuum opus.
6. Navita non moritur fluctu, non miles cuspidè ·  
Oppida, immunia funerei lethi, pollent.
7. Iliados cantabitur conditor, atque Maronis  
Altisoni carmina, facientia palmam dubiam.
8. *Quàdcunq*ue se medio agmine virgo furens tulit,  
Hæc Aruns subit, et tacitus lustrat vestigia

9. Tunc genitum Maiâ, qui reportet fervida dicta,  
Imperat acciri. Cylenius ales astitit,  
Quatiens somniferam virgam, tectusque galero.
10. Atlantiades paret dictis genitoris, et inde  
Summa pedum properè illigat plantaribus alis,  
Obnubitque comas, et galero astra temperat.
11. Principio, mirantur non reddere mare majus,  
Naturam, quò sit aquarum tantus decursus,  
Quò veniant omnia flumina ex omni parte.
12. Jamque, surgens per confinia emeriti Phœbi,  
Titanis, latè subvecta silenti mundo,  
Tenuaverat gelidum aëra roriferâ bigâ
13. Tale tuum carmen nobis, poeta divine,  
Quale fessis in gramine sopor; quale per æstum  
Restinguere sitim saliente rivo dulcis aquæ.
14. Ut sylvæ mutantur foliis in pronos annos,  
Prima cadunt; ita vetus ætas verborum interit,  
Et modò nata florent vigentque ritu juvenum.
15. Hic radiant flores, et viva voluptas prati,  
Variata suo ingenio; illic fulgentibus  
Toris strata surgunt; hinc mollis herba panditur,  
Non abruptura soporem sollicitum curis.
16. Quod caret alternâ requie, non est durable.  
Hæc reparat vires, novat fessaque membra.  
Arcus et arma tuæ Dianæ sunt imitanda tibi;  
Si tendere nunquam cesses, erit mollis.
17. Æquoreæ aquæ miscentur; æther caret ignibus,  
Cæcaque nox tenebris hyemisque suisque premitur.  
Tamen discutiunt has, præbentque lumen micantia  
Fulmina: undæ ardescunt fulmineis ignibus.
18. Movit et eòs recessus fama bellorum,  
Quà Ganges colitur, qui solus in toto orbe  
Solvere ostia contraria nascenti Phæbo,  
Audet et impellit fluctus in adversum Eurum.
19. Hic purpureum ver; hic *circumfundit* flumina varios  
—— humus flores; hinc candida populus antro  
Imminet; et lentæ vites texunt umbracula.  
Huc ades: sine insani fluctus feriant litora.
20. Dixerat: ille pennas madidantes novo nectare  
Concutit, et maritat glebas sæcundo rore.  
Quæque volat, vernus color sequitur; in herbas omnis  
Turget humus, medioque patent sereno convexa.

## SYNALŒPHA AND ECTHLIPSIS.

§ 305, 1. *Synalœpha* is the elision of a final vowel or diphthong in scanning, when the following word begins with a vowel.

2. *Ecthlipsis* is the elision of a final *m* with the preceding vowel, when the following word begins with a vowel.

The exercises which follow are designed to exemplify the observations on cœsura, as well as the remarks in § 305 and § 306. The introduction of synalœpha or ecthlipsis will not therefore be sufficient to form them into verses, without a change in the position of the words. The sentences in English are intended to be translated into Latin verse, by an application of the rules of syntax, as well as of prosody, to the corresponding words in Latin, which follow them: in these exercises a change in the arrangement of the words is not necessary.

1. Nempe sylva inter varias nutritur columnas,  
Laudaturque domus, quæ prospicit longos agros.
2. Vivite felices, et vivite memores nostri,  
Sive erimus, seu fata volent nos fuisse.
3. Non pigeat agnâve fœtumve capellæ sinu,  
Oblitâ matre desertum, referre domum.
4. Regumque ducumque res gestæ, et tristia bella,  
Homerus monstravit quo numero possent scribi.
5. Addictus jurare in verba nullius magistri,  
Defëror hospes, quôcunque tempestas rapit me.
6. Post ver, robustior annus transit in ætatem,  
Fitque valens juvenis: enim neque robustior ætas  
Ulla nec uberior, nec ulla est, quæ magis æstuet.
7. At nisi pectus purgatum est, quæ prælia nobis!  
Tum scindunt hominem cupidinis quantæ acres  
Curæ sollicitum! quantique timores perinde!
8. Poma quoque, ut primùm sensêre valentes truncos,  
Et habuêre suas vires, raptim ad sidera  
Nituntur propriâ vi, haud indiga nostræ opisque.
9. Hæc loca certè deserta et taciturna querenti,  
Et aura Zephyri possidet vacuum nemus.

Hic licet impunè proferre occultos dolores,  
- Si modò saxa sola queant tenere fidem.

1. Nec inclementia rigidi cœli conterret eum,  
Nec frigida vis Boreæ, minæ hyemisque.  
Statim axe verso, quin exit protinus in auras,  
Ut ferat læta nuncia instantis veris.

- 11 Dissensuque rumor alitur; ceu murmurat alti  
Pelagi impacata quies, cùm, fracto flamine,  
Adhuc durat sævitque tumor, per dubiumque æstum  
Cassa vestigia recedentis venti fluitant.

- 12 Aut si fata movent, paratur orbi generique  
Humano lues matura; dehiscunt terræne,  
Subsidentque urbes? an fervidus aer tollet temperiem?  
—— infida tellus negabit segetes?

- 13 Utque, viribus sumtis in cursu, solent ire  
Pectore in arma prætentæque tela feri leones;  
Sic ubi unda admiserat se ventis coortis,  
In arma ratis ibat, erat multoque altior illis.

14. Tune potes audire murmura vesani ponti fortis?  
—— et potes jacere in durâ nave?  
Tu fulcire positas pruinas teneris pedibus?  
Tu, Cynthia, potes ferre insolitas nives?

15. Qualis ubi Boreas erupit ab Arctois antris,  
Perverrens aërios campos rapido turbine,  
It ferus cœlo, et insequitur piceas nubes toto æthere,  
—— dant victa locum et cedunt cava nubila.

16. Sunt dulces herbæ; sunt, quæ mitescere flammâ  
Mollirique queant: nec lacteus humor eripitur vobis,  
—— nec mella redolentia florem thymi.  
Prodiga tellus suggerit divitias alimentaque mitia;  
—— atque præbet epulas sinè cæde et sanguine.

17. And now ambassadors came from the city of Latinus, Crowned  
with branches of olive, and supplicating favor.

Jamque orator adsum ex urbs Latinus,  
Velatus ramus olea, veniaque rogans.

18. Scarcely had the next rising day fringed the tops of the moun-  
tains with light, When first from the deep ocean the horses of the  
sun raise themselves, And breathe forth the light of day from their  
panting nostrils.

Posterus vix summus spargo lumen mons  
Ortus dies, cùm primùm altus sui gurgēs tollo  
Sol equus, luxque elatus naris efflo

## SYNÆRESIS, SYNCOPE, AND APOCOPE.

§ 306. *Synæresis* is the contraction into one syllable of two vowels which are usually pronounced separately.

§ 322, 4. *Syncope* is the omission of a letter or syllable in the middle of a word.

7. *Apocope* is the omission of the final letter or syllable of a word.

The contraction of one word, at least, in each of the following exercises is necessary, in order to form them into verses. The exercises, which are not translated, require a change in the position of the words but in the English exercises this alteration of the arrangement will not be found necessary.

1. Rure levis apis ingerit flores verno alveo,  
Ut sedula compleat favos dulci melle.
2. Prætereo sapiens argentea : *periculum* tolle,  
Jam vaga natura prosiliet frænis remotis.
3. Super quæ ipse jacens, more hirsuti leonis,  
Visceraque, et carnes, ossa obliisque medullis,  
Semianimesque artus, condebat in avidam alvum.
4. Agros purgamus, agrestes purgamus, *dii* patrii;  
Vos pellite mala de nostris limitibus.  
Neu seges herbis fallacibus eludat messem;  
Neu segnior agna timeat celeres lupos
5. Cùm conditor urbis digereret tempora, in anno  
Suo constituit bis quinque menses esse.  
Romule, scilicet *noveras* arma magis quàm sidera;  
Curaque major erat vincere finitimos.
6. Caprificus findit marmora Messalæ, et audax  
Mulio ridet dimidios equos Crispi.  
At nec furta nocent chartis, et prosunt sæcula,  
Solaque hæc monumenta non *noverunt* mori.
7. Perpetuòque comans oliva jam deflorescit;  
Et perosa diva fugit ærisonam tubam:  
Io fugit terris, et jam virgo non ultima  
Creditur justa *volavisse* ad superas domos.
8. Tu mihi, currenti ad candida præscripta supremæ callis,  
—— spatium præmonstra, Calliope, callida musa,  
—— requies hominum, *divorumque* voluptas;  
Ut capiam, te duce, coronam cum insigni laude.
9. Ille saucius pectus gravi vulnere *venantium*,  
Tum demum arma movet leo · gaudetque comantes

Toros cervice excutiens, latronis fixumque  
Telum impavidus frangit, et ore cruento fremit.

10. Then was life sweet to me ; nor had I any knowledge of cruel Arms, nor heard with a trembling heart the trumpet's sound.

Tunc ego vita foret dulcis ; nec tristis novissem  
Arma, nec audivissem cor micans tuba.

11. Forcible, and perspicuous, and very much resembling a limpid stream, He will pour out his treasures and enrich Latium with a copious language.

Vehemens, et liquidus, purusque simillimus amnis,  
Fundo opes, Latiumque beo dives lingua.

12. Why is any man in want, who has not deserved poverty, while you are rich ? Why are the ancient temples of the gods falling to ruins ? Why, O wicked man, Do you not, for your dear country, take something from so great a hoard ?

Cur egeo indignus quisquam, te divite ? Quare  
Templum ruo antiquus deus ? Cur, improbus, carus  
Non aliquis patria tantus emetior acervus ?

13. Then Mercury took in his hand the wand, by which he had been accustomed to chase away sweet Dreams, and to bring them back again ; by which he had been wont to enter the gloomy Regions of the dead, and again to animate lifeless shades.

Tum dextra virga insero, qui pello dulcis  
Aut suadeo iterum somnus, qui niger subeo  
Tartara, et exanguis animo assuesco umbra.

14. The Zephyrs had heard the voice and the sighs of the complaining shepherd, And the winds sighed with him in mournful sounds : The river had heard him, and an echoing murmur to his murmurs The water returned, and a complaint to his complaints.

Audio Zephyrus vox gemitusque dolens,  
Et mæstus ventus congemio sonus :  
Audio rivus, resonusque ad murmur murmur,  
Et questus ad questus, ingemino aqua.

15. Streams of silver flow over the verdant plains ; The sand, richer than Hesperian Tagus, appears as gold. Through the odoriferous riches the gentle air of the Zephyr breathes, A dewy air, springing up among innumerable roses.

Flumen vernans lambo argenteus campus ;  
Ditior Hesperius, flaveo arena, Tagus.  
Serpo odoriferus per opes levis aura Favonius,  
Aura, sub innumerus, humidus, natus rosa.

16. Then the poet, rejoicing in the prosperous state of his country, Sought again the harmonious strings of his neglected lyre ; And having attuned with a slender quill its idle strings, He swept the renowned instrument of ivory with a joyful hand



Tum, patria festus lætatus tempus, vates  
Desuetus repeto filum canorus lyra;  
Et, reses lenis modulatus pecten nervus  
Pollex festivus nobilis duco ebur.

17. Have you seen (surely you often see) that the drooping lilies wither, Which a shower of rain beats down? Thus did she waste away with a slow disease, thus did she grow pale, Her last day now drawing near its end.

Videone (quin sæpe video) ut languidus marceo  
Lilium, qui prægravo imber aqua?  
Lentus sic pereō tabum, sic palleo ille,  
Ad finis extremus jam properans dies.

18. The ship, weighed down by the slaughter of the men, and filled with much blood, Receives frequent blows on its curved side: But after it let in the sea at its leaking joints, Filled to its highest parts, it sunk in the waves.

Strages vir cumulatus ratis, multusque cruor  
Plenus, per obliquus creber latus accipio ictus.  
At postquam ruptus pelagus compages haurio,  
Ad summus repletus forus, descendo in unda.

19. He admires at a distance the arms and empty chariots of heroes. Their spears stand fixed in the ground, and at liberty in different places Through the plains their horses feed: that care of their chariots of their arms, which they had when alive, that care their ships Horses to train up, the same follows them, though interred in the earth.

Arma procul currusque vir miror inanis.  
Sto terra defixus hasta, passimque solutus  
Per campus pascor equus: qui gratia currus  
Armaque fuit vivus, qui cura nitens  
Pasco equus, idem sequor tellus repositus.

#### DIÆRESIS, EPENTHESIS, AND PARAGOGÉ.

§ 306, 2. *Diæresis* is the division of one syllable into two.

§ 322, 3. *Epenthesis* is the insertion of a letter or syllable in the middle of a word.

6. *Paragoge* is the addition of a letter or syllable to the end of a word.

Besides the introduction of one of the preceding figures into each of the following exercises, the arrangement of the words must be changed; in the exercises which are translated, this change may be confined to one word only in each line.

1. Libabant pocula Bacchi in medio aulæ,  
Dapibus impositis auro, tenebant paterasque.

2. Si nulla copia lymphæ finiret sitim tibi,  
Narrares medicis; quòd paravisti (*sync.*) quanto plura  
Cupis tanto plura, nulline audes *fateri*?
3. Illa est audax malo. Stabant cum atris vestibus  
Ante toros fratrum sorores, crine demisso:  
Una e quibus, trahens tela hærentia viscere,  
Moribunda *relanguit* ore imposito fratri.
4. Atque hic legatos remissos ex Ætolâ urbe,  
Jubet fari, quæ referant; et reposcit responsa,  
Cuncta suo ordine. Tum silentia facta linguis,  
Et Venulus parens dicto ita infit *fari*.
5. Hæc præterea duo oppida disjunctis muris,  
Vides reliquias veterumque virorum monumenta.  
Hanc pater Janus condidit, hanc urbem Saturnus;  
Janiculum fuerat nomen huic, illi Saturnia.
6. Quassæ puppes ducuntur in cava navalia,  
Ne temerè dissolvantur in mediis aquis.  
Ne cadat, et inhonestet multas palmas adeptas,  
Languidus equus carpit gramina in pratis.  
Miles, ut non est satîs utilis emeritis annis,  
Ponit ad antiquos Lares arma, quæ tulit.
7. Qualis ubi nimbus sidere abrupto ad terras  
It per medium mare, heu, præscia longè miseris  
Agricolis corda horrescunt; ille dabit ruinas  
Arboribus stragemque satis, latè ruet omnia.  
Venti antevolant, ferunt sonitumque ad litora.  
Rhæteus ductor talis in adversos hostes.
8. Urbs quoque et tutela tuarum legum lassat te,  
Et morum, quos cupis esse similes tuis.  
Nec otia, quæ præstas gentibus, contingunt tibi;  
Bellaque irrequieta geris cum multis.  
In hoc pondere tantarum rerum, mirer igitur  
Te unquam evoluisse nostros jocos.
9. Ivory surrounds the courts; the roof is rendered firm by brazer  
beams; And ores rise up into lofty columns.  
Atrium cingo ebur; trabs solido *æs* culmen;  
—— et in celsus columna surgo electrum.
10. It was night, and through all the lands, the wearied animals,  
And the race of birds and of cattle, deep sleep held fast.  
Sum nox, et terra animal fessus per omnis,  
Ales pecusque genus, altus sopor habeo.
11. For the cautious wolf shuns the pitfall, and the hawk 'The sus-  
pected snares, and the kite the concealed hook.  
Enim cautus metuo fovea lupo, accipiterque  
Laqueus suspectus. et opertus *milvus* hamus.

12. If the fates would suffer me to pass my life agreeably to my own wishes, And to relieve my cares in my own way, I would first renew the Trojan city and the beloved remains of my countrymen; The lofty towers of Priam should still stand.

Ego si fatum meus patior duco vita auspicium,  
 ——— et meus sponte compono cura,  
 Urbs Trojanus primùm meus dulcisque,  
 Colo reliquiæ; Priamus tectum altus maneo.

### ENALLAGE, OR VARIATION OF WORDS.

In the composition of Latin verse, it will often be found necessary not only to change the prosaic arrangement of the words, but to substitute for some of the expressions, other phrases of the same signification, but of different length and quantity. In the following exercises, the blanks are to be filled by a word in the preceding line.

§ 323, 3. Enallage is a change of words, or a substitution of one gender, number, case, person, tense, mood, or voice of the same word for another.

The plural number is sometimes used instead of the singular; adjectives instead of adverbs; possessive adjectives instead of genitives, and genitives instead of possessive adjectives; participles instead of verbs, relatives and verbs, or conjunctions and verbs; compound instead of simple, and simple instead of compound words; a word or words repeated instead of a conjunction; neuter verbs instead of *sum*; *sum* instead of *habeo*; a passive instead of an active voice; or an impersonal verb instead of a neuter verb with a nominative.

#### *Singular and Plural.*

1. Time passes on; and we in the silently fleeting years grow old; And the days speed away, no curb restraining them.

*Tempus labor; tacitusque senesco annus;  
 Et fugio, non frænum remorans, dies.*

2. My father sways the sceptre of Asia, than which there is not a happier land, Scarcely is it possible to pass over its extensive boundaries.

*Sceptrum parens Asia, qui nullus beatior ora,  
 Finibus immensis vix, teneo, obeunda.*

3. Jove had nodded his assent; each pole was made to tremble by his nod; And Atlas felt the weight of the heaven.

*Jupiter annuo; tremefactus uterque nutus  
 Sum polus; e cælum pondus sentio Atlas.*

4. If there was any one, who to chaplets made of the flowers of the field Could add violets, he was considered rich.

Si quis sum, factus pratum de *flor* corona  
Qui addo possum viola, dives sum.

5. He shall give you wine, made on those mountains, From which he himself came, under the brow of which he has played.

Hic tu *vinum* do, diffusus in mons ille,  
A qui ipse venio, qui ludo sub vertex.

6. My mother held me fast, and added also these words with her rosy lips; "O my son, what great provocation thus excites your ungoverned anger? Why are you thus enraged? or whither has your regard for me fled?"

Contineo, roseusque ore hic insuper addo,  
"Natus, quis indomitus tantus dolor excito *ira*?  
Quid furo? aut quònam *ego* tibi cura recedo?"

7. All the grove is shattered; the storms tear off the ancient Branches of the trees; and though for ages penetrated by no Sun, the bowers of shady Lycæus have been laid open.

Omnis nemus frangor; rapio antiquus procella  
Brachia sylva; nullusque aspectus per *ærum*  
*Sol*, umbrosus pateo æstiva Lycæus.

8. There let the spices, which fertile Panchaia sends forth, And the Eastern Arabians, and rich Assyria, And there also let tears be poured forth in remembrance of me. Thus do I wish verses to be composed on my remains.

Illuc merx, qui mitto pinguis Panchaia,  
Eousque Arabes, et Assyria dives,  
Et *ego* memor lacrymæ fundor eòdem.  
Sic ego componor velim versus in os.

9. Seek, O master of the feast, for other guests, Whom the regal splendors of your table may captivate. Me let my friend invite to meals that are quickly dressed. That feast only pleases me, which I am able to give in return.

Conviva alius, *cæna*, quæro, magister,  
Qui mensa regnum superbus tuus capio.  
Ego meus amicus ad subitus invito ofella.  
Hic ego placeo, qui possum reddo, *cæna*.

10. His natal day is come, let us utter before the altars propitious words. Thou, O man, and thou, O woman, whosoever thou art that drawest near, refrain from every adverse sound. Let sacred incense be burned; let the odors be burned, Which the soft Arabians send from their fertile land.

Bonus verbum dico, venio natalis, ad ara.  
Quisquis adsum, vir mulierque, linguâ fave.  
Uror pius *thus* focus: uror odor,  
Qui tener e terra dives mitto *Arabs*.

11. I desire not riches, nor yet would I be so meanly poor, That a rich man may disdain to enter my house. May a friendly circle also, before my spacious fire, Delight to beguile with me the dulness of a winter night with amusing tales.

Divitiæ non peto, nec sum tam sordidè egenus,  
Nauseo ut dives *tectum* subeo meus.  
Quin egocum historia ad largus ignis circulus  
Decipio hybernus *tædium* nox amo.

12. Lo, my locks lie dishevelled without order on my neck, Nor do glittering jewels encircle my joints; I am clothed in a miserable dress no gold is in my tresses; My hair is not perfumed with Arabian dew.

Ecce collum sparsus sinè lex capillus jaceo,  
Nec premo articulus lucidus *gemma* meus:  
Vestis tego vilis; nullus sum aurum in crinis;  
Non Arabus *meus* ros capillus oleo.

*Adjective and Adverb.*

13. You spend your quiet hours of leisure delightfully at home your sweet Children smile around you, and run to you for kisses.

*Lætè* ago securus domesticus otia; dulcis  
Arrideo circùm, et propero ad osculum natus.

14. What body of men, O citizens, is brought hither in a black cloud of dust? Bring arms quickly, furnish darts, mount the walls.

Quis globus, O civis, ater caligo volvor?  
Fero citò ferrum, (*enall.*) do telum, scando murus.

15. The lands produce harvests, when by the heat of the burning dog-star The earth annually yields the yellow ears of corn.

Rus messis fero, calidus cùm sidus æstus  
Depono flavus *quotannis* (*annuus*) terra coma.

16. But the ram himself in the meadows, sometimes with sweetly glowing Purple, sometimes with yellow dye, shall tinge his fleece.

Ipse sed in pratum aries, jam *suaviter* rubens  
Murex, jam muto vellus (*enall.*) croceus lutum.

17. The winds being changed roar in an opposite direction, And from the lowering west Spring up; and the air is condensed into a cloud.

Mutatus *transversè* fremo, et vesper ab ater  
Consurgo ventus; atque aer in nubes cogor.

18. The trees also appear to mourn, their leaves being gone, And the birds do not sweetly sing.

Quinetiam ramus positus lugeo videor frons,  
—— et non (*nullus*) dulcè queror avis

19. Plenty relieves not his hunger; parching thirst h.s throat **Dries** up; and he is deservedly tormented by the now-hated gold.

*Copia non fames relevo; sitis aridus guttur  
Uro; et invisus meritò torqueor ab aurum.*

20. Osiris first made ploughs with a skilful hand, And turned up the soft ground with iron. He first committed seeds to the untried ground, And gathered apples from trees before unknown

*Primum aratrum manus solers facio Osiris,  
Et tener humus ferrum solcito.  
Primum inexpertus committo semen terra,  
Pomumque ab non notus lego arbos.*

*Adjective and Substantive.*

21. O son of Æson, fickle and more inconstant than the breeze of spring, Why are your words without their promised weight?

*Mobilis Æsonide, verisque incertior aura,  
Cur tuus verbum pollicitus pondus careo?*

22. At a fixed hour also the morning leads through the realms Ethereal the rosy dawn, and diffuses the light around.

*Tempus item certus roseus per ora Matuta  
Æthereus aurora defero, et lumen (enall.) pando.*

23. Night had begun to bury the cares of men in her deep Bosom, and sleep had spread abroad her heavy wings.

*Cæpi hominum altus sopio labor  
Nox gremium, pigerque ala sopor diffundo.*

24. But neither do I always remain confined in my house or in the city; Nor does the vernal season pass away unenjoyed by me.

*Sed neque sub tectum semper, nec lateo (enall.) in urbs;  
Irritus nec ego (enall.) tempus (enall.) vernus eo.*

25. Then in the gate with his mouth encompassed with serpents black Cerberus Howls, and stands as a sentinel before the gates of brass.

*Tum niger in porta serpentum os Cerberus strido,  
———— et æris excubo ante fores.*

26. But that primitive age, to which we have applied the epithet golden, Was happy in the fruits of trees and in the herbs, which the earth produces; Nor did it stain the mouth with blood.

*At ille vetus ætas, qui facio aurea nomen,  
Fætus arborum, et, qui humus educo, herba,  
Fortunatus sum; nec os (enall.) polluo cruor.*

27. Nor does she believe that the winter uninjurious destroys not the roses, That the cold months of the year are gay with the herbs

of other months, Nor that the shoots of spring fear not the tempestuous Bootes.

Nec credo quòd bruma innoxius rosa servo,  
Quòd gelidus alienus rubeo gramen (*enall.*) mensis,  
Veris nec iratus timeo virgultum Bootes.

28. The father and the husband of Lucretia pardon the deed, which she was thus compelled to commit. "The pardon," said she, "which you give to me, I myself withhold." There was no hesitation; she instantly pierces her breast with a concealed poniard, And falls, stained with blood, at her father's feet.

Do venia factum coacto genitor conjuxque.  
"Qui," dico, "venia tu do, ipse nego."  
Nec mora; figo suus pectus (*enall.*) celatus ferrum,  
Et cado in *patris* sanguinolentus pes.

29. I do not ask for paternal riches, and the fruits Which a treasured harvest afforded to an ancient ancestor. A small field is enough for me; it is enough for me if I am able to live in peace in my cottage, And to rest my weary limbs on my accustomed couch.

Non ego divitiæ *patrius* fructusque requiro,  
Qui fero antiquus avus conditus messis.  
Parvus seges satis sum; satis sum tectum requiesco  
Si licet, et solitus torus membrum levo.

30. I should have thought that, in the first origin of the rising world, no other Days had shone, or had any other temperature: It was then spring; spring the spacious globe enjoyed; And the east winds withheld the blasts of winter.

Non alius primus crescens mundus origo  
Illuceo dies, aliusve tenor habuisse,  
Credo: ver ille sum; ver magnus orbis ago;  
—— et *hyemis* parceo flatus Eurus.

31. Wherefore take courage, for neither does the wisdom of the Deity Exercise itself in vain, nor will the soul be bounded by those Limits by which this perishable body is bounded; but, freed from all Earthly pollution, it flourishes, and shall flourish forever.

Quare sumo animus; neque enim sapientia *Dei*  
Opera frustra impendo, neque mens arctor iste  
Limes, qui hoc corpus periturus; at exsors  
Terrenus labes vigeo, vigeo æternùmque.

#### *Participle and Verb.*

32. And now you may admire the barks gliding so swiftly, And now the vessels passing on by cords so slowly.

Et modò tam celeriter (*enall.*) miror *currens* (*infn.*) linter  
Et modò tam tardè (*enall.*) funis *iens* ratis.

33. Do you not also see stones reduced to nothing by time? Do you not see lofty towers falling, and rocks mouldering a vay?

Denique non lapis quoque *victus* cerno ab ævum?  
Non altus turris *ruens* et *putrescens* saxum?

34. Do we not also see that the tombs of heroes have decayed? Do we not see flinty fragments falling down, separated from the lofty mountains, Neither bearing nor resisting the mighty force of time?

Denique non monumentum vir (*sync.*) *dilabor* video?  
Non *ruens* avulsus silex a mons altus,  
Nec validus ævum vis (*enall.*) *perferens* *patiensque*?

35. His cheeks were seized with paleness; with a face as though frozen, he stood, Doubtful whether he should have recourse to flight, or supplicate mercy as one subdued, Or betake himself to enemies so great.

*Inficior* pallor gena; sto os gelatus,  
Incertus petone fuga, veniave posco subactus,  
———— an sese transfero in tantus hostis.

36. Now the vines are tied; now the vineyards require not the pruning-hook; Now the weary vintager sings near the remotest rows of his vines; But still the earth must be turned up, and the mould moved; And still the weather is to be dreaded by the ripening grapes.

Jam *vincior* vitis; jam falx arbustum repono;  
Jam effætus cano extremos vinitor antes:  
Solicitandus tamen tellus, movendus pulvisque;  
Et jam metuendus maturus Jupiter uva.

37. But Julius Proculus was coming from Longa Alba, And the moon was shining, neither was there any need of a torch; When the clouds on his left hand were heard to burst asunder with a sudden motion. He drew back his steps; his hair stood erect with fear; Splendid, and more than human, and adorned with a royal robe, Romulus was seen standing before him in the middle of his path.

Sed Proculus Alba Longa venio Julius,  
Fulgeo lunaque, nec fax usus sum;  
Cùm subitus motus sinister nubes crepuère.  
Refero ille gradus; coma (*enall.*) horreoque;  
Pulcher, et major humanus, trabeaque decorus,  
Romulus in medius *visus est adsum* via.

*Participle and Relative and Verb.*

38. What does it profit to rob the vine of the grapes, which are still growing? And to pluck, with a mischievous hand, the apples which are just formed?

Quid fraudo juvo vitis, quæ *crescunt*, uva?  
Et, modò quæ *nata sunt*, malus vello pomum manus?



39. This, at least, let her grant to me, who do not ask many things of her, And let her cover my exposed remains with cypress leaves.

Hic ego concedo saltem, non multus *qui rogo*,  
Nudusque cupressinus (*enall.*) frons tego os

40. You will find that to all the ships, now tossed about in the deep, The sea was smooth when they first left the port.

Omnes invenio, nunc *jactatus* in altum,  
Navis a portu fretum lenis sum.

41. Moreover the soul asks not for those joys which are fleeting, But for those which are more suitable to itself, and subject to no change; Joys which, through eternal ages, will never perish.

Gaudium quinetiam non hic, *quæ fugiunt*, posco,  
At sui magis aptus, vicis (*enall.*) obnoxius nullus,  
Gaudium, perpetuus *quæ non interibunt* per ævum (*enall.*)

42. There the guilty limbs of Ixion, who dared to tempt Juno, Are turned continually round on a rapid wheel: And Tityus, stretched over nine acres of ground, Feeds with his loathsome bowels birds that are ever preying.

Illic Juno tento, Ixion, *qui ausus est*,  
Versor celer rota noxius membrum:  
Porrectusque, Tityus, per novem juger terra,  
Pasco assiduus ater viscus (*enall.*) avis.

### *Participle and Conjunction and Verb.*

43. In the mean while, Aurora to wretched mortals the fair Light had brought forth, and renews the work and labors of the day.

Aurora interea mortalis miser almus  
Effero lux, *et referet* opus (*enall.*) atque labor.

44. In the country also The white sheep carries on her back the soft fleece, And will soon afford employment to the youthful maidens.

Rus etiam, tener cura *et exhibebit* puella,  
Mollis gero tergum lucida ovis vellus.

45. And when men shall let loose their tongues in revilings Against you, and asperse your names with false Accusations, rejoice, and with a firm mind endure it all.

Et cum mortalis solvo lingua in jurgia  
Vos contra, falsus *et onerant* nomen vester  
Crimen, gaudeo, ac fero firmus pectus.

46. Now the flocks and the birds are silent; now sleep Steals on the miser's cares, and descending passes through the air, And brings to his wearied mind sweet repose.

Jam pecus volucrisque taceo ; jam avari s (*enall.*) somnus  
 Inserpo cura, pronusque nuto per aer,  
 Gratus laboratus *et refert* oblivium (*enall.*) vita.

47. Alexander, the Macedonian, weeps, when he had subdued to himself the whole world, And is grieved that nothing remains to be conquered by his arms. Xerxes weeps, because of all his multitudes of soldiers not one, When the next age shall arrive, not one will be living. O Macedonian, I will not commend your tears ; your humane sorrow I applaud, O Persian, and am willing to weep with you.

Macedo fleo, sui totus ubi debello orbis,  
*Et indignatur* arma nihil (*sync.*) supersum suus.  
 Fleo Xerxes, quòd suus de mille nemo, ætas,  
 Proximus cùm venio, nemo sum superstes.  
 Nolo tuus lacrymas, Macedo ; ego laudo dolor  
 Humanus, et tucum, Persa, volo doleo.

*Simple and Compound.*

48. Lucifer, the morning star, arose above the mountain Casius And ushered in the day to Egypt, glowing with the rising sun.

Lucifer prospicio a Casiâ rupe, diesque  
*Immitto* in Ægyptus, primus quoque sol calens.

49. First behold the oceans, the kingdoms, and the heaven. The same day shall assign them all to destruction, and, though through many years Preserved, the fabric and system of the universe shall perish.

Principio mare, ac terra, cœlumque *intueor*.  
 Dies unus do exitium, multusque per annus  
 Sustentatus, ruo moles et mundus machina.

50. The gods have shown you to us, as a welcome star to the tossed vessel, Which, having weathered two storms, Is still beaten by the waves, and which, its pilot being baffled, is hurried along at random.

Tu ego, ceu sidus dulcis trepidus carina,  
 Ostendo deus, geminus, qui, *prolapsus* procella,  
 Tundor, et, victus magister, trahor jam cæcus.

51. I did not, when a child in my early years, address to you, O my mother, endearing words, Uttered with a lisping tongue. I did not embrace your neck with my infant arms, Neither did I sit a pleasing burden on your knee.

Non tu blanditiæ, meus mater, in primus annus,  
 Incertus os dictus, puella fero.  
 Non ego capto tuus collum (*enall.*) brevis lacertus,  
 Nec gremium *insedeo* sarcina gratus tuus.

52. When, therefore, the years, as they gently pass away, old age Gradually bring on, he views approaching death in the frame of

mind, With which he, who has been tossed about with long-continued tempests, Holds in sight a port, and a refuge from his labors.

*Ergo senectus annus, ut labor (enall.) leniter,  
Cum sensim fero, mors iste mens propinquus  
Aspicio, ut longus, qui, actus tempestas,  
Portus teneo in conspectus, effugiumque malorum.*

53. Thus Boreas, when first rising, shakes with a gentle breeze the waving branches, And murmurs through the quivering Leaves; soon becoming fiercer, he blows out each of his cheeks, And shakes the strong trunks of the trees with their lofty tops.

*Haud aliter lenis flamen nutans ramus  
Surgens agito Boreas, tremulusque susurro  
Per frons: mox bucca uterque inflo animosior,  
Et validus quasso truncus cum vertex (enall.) celsus.*

54. Afterwards, when all the strength of Boreas has been collected, and a greater blast Through the whole wood is heard, from their deepest roots The ancient oaks on the ground he lays, and increases the boisterous storm, And covers all the grove with an extended ruin.

*Pòst, ubi vis (enall.) colligor, (enall.) majorque tumultus  
Per totus sylva audior, ab radix imus  
Prosterno humi antiquus quercus, rapidusque procella  
Glomero, latusque impleo nemus omnis ruina.*

55. Mars heard these words, and from the snowy rocks of Æmus He rises, and thus with a loud voice urges his active attendants; "Bring to me, O Bellona, my helmet; my car, O Fear, prepare; let Terror yoke my rapid steeds."

*Audio (sync.) ille pater, nivales scopulusque Æmus  
Assurgo, et hortor celer clamor minister;  
"Affero galea, Bellona, ego; nexusque rotarum  
Tendo, Pavor; fræno rapidus jugalis Formido."*

56. A bird, fearing the hawk, with trembling wings Dares, when weary, to come for refuge to a human bosom. Nor does the frightened stag, when flying from the savage dogs, Hesitate to trust herself to a neighboring house.

*Accipiter metuens, ales penna trepidans  
Audeo humanus fessus advenio sinus. (enall.)  
Nec sui committo vicinus dubito tectum  
Effugiens (enall.) infestus, territus cerva, canis.*

57. Remember also that the mind, injured by long rust, Grows dull, and is much less vigorous than it formerly was. The fertile field, if it be not continually renewed by the plough, Will produce nothing but grass with thorns. The horse, who shall have stood still for a long time, will run badly, and among the horses Sent from the starting-place, will run last in the race.

*Adde quòd ingenium læsus longus rubigo  
Torpeo, et sum multò minor quàm sum antè.  
Fertilis, si non renovor assiduò (enall.) aratrum*

Nihil (*sync.*) habeo, nisi cum spina gramen, ager.  
 Qui longus tempus sto, malè curro, et inter  
 Carcer (*enall.*) demissus, ultimò (*enall.*) eo equus.

*Repetition and Conjunction.*

58. Hope supports the husbandmen, and commits to the ploughed furrows The seeds, which the land may return with a great increase.

*Spes alo agricola, et sulcus credo aratus*  
*Semen, qui reddo magnus fœnus ager.*

59. The spring is very beneficial to the leaves of the groves and to the woods. In the spring the lands swell and ask for the genial seeds.

*Ver adeo frons (enall.) nemus, et utilis sylva :*  
*Ver tumeo terra et semen genitalis posco.*

60. We are exploring other abodes and worlds. An ardent desire of being carried in a fearless flight through the vast expanse of space Impels us. It is delightful, O it is delightful to go among the shining worlds In the air, to roam over the wandering stars of the lofty heaven.

*Ego sedes alius et exquiro orbis.*  
*Ego feror vastum per inane impavidus volatus*  
*Ingens amor urgeo. Juvat, O juvat eo per ignis*  
*Ætheris, (enall.) lustrò vagus lumen altus cœlum.*

61. But now I wander alone through the woods and the meadows, Where the sylvan shades are thick in the valleys. Here I wait for the evening. Above my head the rain and the wind Sound mournfully, and the gloom of the shattered forest is disturbed.

*At jam solus ager et pascuum oberro,*  
*Sicubi ramosus umbra densor vallis.*  
*Hic expecto seruum. Supra caput imber et Euris*  
*Sono tristè, fractusque agitor (enall.) crepusculum (enall.) sylva.*

62. A race temperate and sagacious, industrious and provident, How peacefully and wisely do the bees pass their life! They have among them the social regulations of a city; to every one is appointed his share of labors and his duties.

*Gens frugi et prudens, providus et operosus, vita*  
*Quàm placidè perago et sapienter apis!*  
*Urbs habeo consortium (enall.) inter suisui; quique*  
*Sto suus pars opus et munia.*

63. Atlas carries the world on his strong shoulders, and bent double by its weight is covered with sweat, and toils under the immense burden. What sinews, and neck, and arms, What strong joints in the legs, must so heavy a load require! O go on warily, for if the least slip Should befall your steps, we are all lost.

Robustus fero mundus humerus, et sudo pondus curvus,  
 ——— et ingens moles Atlas laboro  
 Qui nervus, et cervix, et brachia, crurum  
 Quàm validus nexus, onus tam gravis posco!  
 O cautè incedas, nani minimus si tibi lapsus  
 Offendo gressus, ruo (*enall.*) omnia.

*Sum and Verb Neuter.*

64. Here, where Rome now is, was once an unlopped grove, And the city now so large was once a pasture-ground for a few oxen.

Hic, ubi nunc Roma sum, incæduus sylva *sum* (*vireo*),  
 Tantusque res sum paucus pascuum bos.

65. But the abode of the wicked lies hidden in thick darkness Around which are gloomy rivers.

At sceleratus (*enall.*) jaceo sedes abditus in nox profundus,  
 ——— qui circum flumen niger *sum* (*sono*).

66. Soon also distress was inflicted on the corn, so that noxious Mildew consumed the stalks, and the unfruitful thistle was in the fields. The standing corn dies, and a rough wood succeeds.

Mox et frumentum (*enall.*) labor additus, ut culmus malus  
 Edo rubigo, segnisque *sum* (*horreo*) in arvom  
 Carduus. Seges intereo, (*enall.*) subeo asper sylva.

*Sum and Habeo.*

67. Not if I had a hundred tongues, and a hundred mouths, And a voice of iron, could I mention all the species of crimes, Nor enumerate all the names of their punishments.

Non ego si linguas centum habeam, oraue centum,  
 Ferrum (*enall.*) vocem, omnis comprehendo (*sync.*) scelus forma,  
 Possum omnis pœna percurro nomen.

68. The Naiad Amalthea, illustrious in Cretan Ida, is said to have hidden Jupiter in the woods. She was possessed of a she-goat, the beautiful mother of two kids, Distinguished among the Dictæan flocks.

Nais Amalthea, Cretæus Ida nobilis,  
 Dicor in sylva Jupiter oculo.  
 Hæc habuit hædus matrem formosam duo,  
 Inter Dictæus grex conspiciendam.

69. With horns lofty and bending upon her back, With an udder which might belong to the nurse of Jupiter, she gave milk to the god but she broke her horn against a tree, and was deprived of the half part of her beauty.

Cornu aerius atque in suus tergum (*enall.*) recurvus,  
 Uber, qui nutrici posset esse Jupiter,

Ille lac do deus ; sed frango in arbor cornu,  
Truncusque sum dimidiis pars decus.

70. This broken horn the nymph took up, and brough it wound round with fresh flowers And full of apples into the presence of Jupiter. He, when he possessed the sovereignty of heaven, and sat on the throne of his father, And nothing was greater than unconquered Jove, Changed into stars his nurse and his nurse's fruitful horn, To which even now is applied the name of her mistress.

Nymphæ tollo hic, cinctusque recens herba,  
Et pomum plenus, ad Jupiter os (*enall.*) fero.  
Ille, ubi res (*enall.*) cœlum teneo, soliumque pater (*enall.*) sedeo,  
—— et nihil (*sync.*) invictus Jupiter major sum  
Facio sidus nutrix, nutrix fertilis cornu,  
—— cui domina nunc quoque nomen esse.

*Active and Passive.*

71. Autumn produces apples; the summer is beautiful with the harvests; Flowers are given us by the spring, fire alleviates the winter.

Autumnus pomum do; formosus sum messis æstas;  
Vere præbentur flores; ignis levat hyemem.

72. The huntsman knows well where he may spread his nets for the stags; He knows well in what valley the foaming boar lingers. Fowlers know the shrubs. He, who holds the hooks, Knows what waters are swum in by many fish.

Venator scio bene cervus ubi rete tendo;  
Scio bene qui vallis moror frendens aper.  
Aucupes noscunt (*enall.*) frutices. Qui sustineo hamus,  
Novi qui aqua multus piscis (*enall.*) nator.

73. There is no delay; they weeping begin their work; and are emulous to heap the altar of the funeral pile With trees, and to raise it toward heaven. They repair to an ancient wood, the deep retreats of savage beasts. The firs fall down; the oak, cut down with axes, falls crashing; And beams of ash and the yielding oak are cleft with wedges; They roll from the mountains huge ash-trees.

Haud mora; flens festino, araque sepulcrum  
Congero arbor certo, cœlumque educo.  
Eunt in antiquis sylvæ, stabulum altus fera.  
Picea procumbo; sono, ictus securis, ilex;  
Fraxineus trabs, cuneus et fissilis robur scinditur;  
—— advolvo ingens ornus mons.

*Variation of Case.*

74. She had duly presided over the temple for many years, And performed the cruel rites with an unwilling hand; When two

youths arrived in a ship with sails, And pressed with their feet our shores.

Præsum templum *multis* is ritè *annis*,  
Et perago (*enall.*) invitus tristis sacra manus ;  
Cùm duo juvenis velifer venio cārīna,  
Premoque suus pes (*enall.*) littus noster.

75. Their age was the same, as well as their love for each other one of them was Orestes, The other was Pylades. Fame still preserves their names. They are instantly led to the cruel altar of Diana, Bound with both their hands behind their backs.

Par sum *horum* ætas et amor ; *de quibus* alter Orestes,  
Alter Pylades sum. Nomen fama teneo.  
Protinus Trivia ducor immitis ad ara,  
Evincti geminas manus ad suus tergum.

76 And while the priestess prepares the sacrifice, and covers their temples with fillets, And still invents causes for her long delay, "Par don me, O youths," she said ; "I am not thus cruel. I perform sacrifices more barbarous than the country itself."

Dumque sacrum paro, et (*enall.*) velo tempora vitta,  
Et (*enall.*) tardus causa usque invenio mora,  
"Non ego crudelis, ignosco, juvenis," dico ;  
"Sacra quàm suus facio barbarior locus."

77. "This is the rite of the nation. But from what city do you come? Or why have you made such a voyage in a ship so little fortunate?" She said ; and, the name of their country having been told her, the pious virgin Finds them to be inhabitants of her own city.

"Ritus is sum *genti*. *E qua* tu tamen *urbe* venio ?  
Quove peto (*sync.*) parùm faustus puppis iter ?"  
Dico ; et auditus patria nomen, pius virgo  
Consors sum urbs comperio suus.

78. "But let one of you," she said, "fall a victim in our rites. Let the other go as a messenger to my native land." Pylades, ready to die, urges his beloved Orestes to go. He refuses ; and each contends to die in the stead of the other.

"Alter at *vestrum*," inquam, "cado hostia sacra.  
Ad patrius sedes eo nuntius alter."  
Pylades eo jubeo carus periturus Orestes.  
Hic nego ; uterque inque vicis pugno morior.

79. While the honorable youths carry on this contest of love, She writes to her brother a letter. She gave her written commands to her brother, and he to whom they were intrusted, (Behold an instance of the vicissitude of human affairs,) was her brother.

Dum pulcher juvenis perago certamen amor,  
*Fratri* scriptas exaro ille notas.  
*Fratri* mandatum do, quique ille do,  
Frater (*humanos casus aspicio*) sum.

80. There is no delay ; they hurry away the statues of Diana from the temple, And a ship carries them secretly through the immense waters. The wonderful friendship of these youths, although so many years have passed, has even now great renown in Scythia.

Nec mora ; *templo* rapio simulacrum Diana,  
Clamque per immensus fero (*enall.*) puppis aqua.  
Mirus amor juvenis, quamvis tot annus abeo,  
In Scythia nunc quoque magnus nomen habeo.

81. Neither do the violets nor the opening lilies always flourish, And the deserted thorn grows stiff, the rose being lost ; And soon hoary hairs will come to you, O lovely youth ! Soon will wrinkles come, which will make furrows in your skin.

Nec semper viola nec hians lilium floreo,  
Et rigeo spina relictus, amissus rosa :  
Et *ad te* jam canus venio, formosus, capillus ;  
Jam venio ruga, qui *tuum* corpus arent.

82. Form now an understanding which may last, and add it to your beauty ; That alone remains to the last day of life. Nor let it be made a trifling concern to cultivate the mind with the liberal arts, And to learn perfectly two languages.

Jam molior animus, qui duro, et forma astruo ;  
Ille solus ad extremos permaneo rogos.  
Nec levis *ingenuis* pectus colo *artibus*  
Cura sum, et edisco duo lingua.

83. I have often, though unwillingly, drunk bitter juices when sick, And the feast has been denied to me, though asking for it. You will endure sword and fire that you may save the body ; Nor, though thirsty, will you wash your parched mouth with water. Will you, then, refuse to bear any thing that you may be well in mind ? But this part of man is of more value than the body.

Sæpe bibo succus æger, quamvis invitus, amarus ;  
—— et mensa negor (*enall.*) ego orans.  
Ut corpus redimo ferrum et ignis (*enall.*) patior,  
Nec sitiens aridus os (*enall.*) levo aqua.  
Ut valeo animus quisquam nego tolero ?  
At pretium pars hic *quàm* corpus majus habet.

#### Synonymous Words.

84. Alas ! when you least expect it, in the very flower of youth, Death suddenly cuts off at once all the hope of the family.

Heu ! minimè cùm reor, in juvena ipse flos,  
Mors inopinatè (*enall.*) domus spes protinus abripio *cunctus*.

85. There is no need of envy ; far from me be the applause of the crowd ; He who is wise, should find a source of joy in the retirement of his own breast.



Nihil (*sync.*) opus sum invidia ; procul absum gloria vulgus ;  
Qui sapio, in tacitus gaudeo *is* sinus.

86. You, Zoilus, who are well dressed, ridicule my threadbare garments They are indeed threadbare, but, Zoilus, they are my own.

Qui pexor (*enall.*) pulchrè, rideo meus tritus, Zoilus.  
Sum hic tritus quidem, Zoilus, *at* meus sum.

87. Aurora, in the mean time, to wretched mortals the fair Light had brought forth, and renews the works and labors of the day.

Aurora interea miser homo almus  
Effero lux, et refero (*enall.*) opus *et* labor.

88. Indeed, the approach of death alarms him only, Who, if there should be any existence beyond the grave, trembles for himself: It alarms not him who has passed his life righteously and piously.

Scilicet hic unus mors vicinia *turbo*,  
Qui sui metuo, (*enall.*) si quid sum (*resto*) post funus : (*enall.*)  
Non hic, qui rectè vita ago (*enall.*) sanctèque.

89. He, when the expected day of death approaches, Looks forward to eternal life ; he, triumphing in a better hope, Even now anticipates in hope the joys of the inhabitants of heaven.

Hic, cùm maturus dies mors advenio (*enall.*) ævum  
Suspicio *æternus* ; hic, spes melior triumphans,  
Cælicola (*sync.*) jam nunc votis prælibo gaudium.

90. Let the ox plough, or let him impute his death to advanced years. Let the sheep afford us the means of defence against the cold north wind. Let the full she-goats bring their udders to be milked by us.

Bos aro, aut *letum* senior imputo annus.  
Horrifer contra Boreas ovis arma *præbeo*.  
Uber satur manus pressandus do capella.

91. The color had forsaken my cheeks ; a leanness had seized on my limbs ; My reluctant mouth took but little food. Neither were my slumbers pleasant, and the night was tedious to me ; And, though oppressed by no particular cause of sorrow, I often breathed a sigh.

Effugio (*enall.*) ore color ; artus adduco macies ;  
*Capio* minimus os (*enall.*) coactus cibus. (*enall.*)  
*Neque* somnus facilis, *atque* nox sum annuus ego ; (*enall.*)  
*Atque* gemitus, nullus læsus dolor, do.

92. The sacred spring is clear, and more transparent than a crystal stream ; Many think that a deity inhabits it. Above it the water-loving lotos spreads its branches, As though it were itself a grove ; the earth around it is always green with soft turf.

Sum nitidus vitreusque magis lucidus (*enall.*) *fluvius*.  
Fons sacer ; *ille* multus numen habeo *credo*.  
Supra qui ramus expando aquaticus lotos,  
Unus *sylva* ; tener cespes terra vireo

93. Let riches be heaped up together ; whither glory or whither ambition leads, There go, surrounded by a crowded throng Of dependants, greeting you early in the morning. But what need is there of many words ? You are at length Brought to this point, that you exclaim, " Alas ! how much vanity is there in worldly things ! "

Cumulator (*enall.*) *divitiæ* ; duco quò gloria quòve

Ambitio, stipatus *pergo* examen densus

Manè salutans. Quid multa ? Huc denique volvor eòdem,

—— ut exclamo, (*enall.*) " Heu, quantum inane in res ! "

94. Pluto himself appears seated on a rough throne, awful in gloomy Majesty ; his huge sceptre appears frightful in the dismal Shade ; a gloomy cloud renders his lofty brow More terrible ; and the sternness of his dreadful form becomes more appalling.

Iipse, fultus rudis solium, nigerque verendus

*Dignitas*, sedeo ; squalleo *immensus* fœdus

Sceptrum (*enall.*) situs ; sublimis caput mœstissimus *nebula*

Aspero ; et rigeo dirus inclementia forma.

95. As the sea quivers when it is brushed by a gentle breeze, As the tender branch of the ash is shaken by the warm south wind, So you might have seen my pale limbs tremble ; The bed was shaken by my body that was laid on it.

Ut æquor fit tremulum tenuis cùm stringor *ventus*,

Ut *stringor* tepidus fraxini (*enall.*) virga notus,

Sic meus vibror *pallidus* membrum video ;

Quassus ab corpus, quod impositus sum (*enall.*) lectus sum.

96. What indeed can it profit one who is about to die to know the causes of things, To connect things that are present with things to come, to roam in thought Beyond the sun and the stars ? Surely The same law of death, and the same common grave, await us all.

Ecquid enim prosum causa res cognosco,

Conjungo (*enall.*) venturus præsens, *animus* vago

Sol atque *sidus* super, moriturus ? Scilicet *cunctus*

Unus letum lex maneo, et communis sepulcrum.

97. The land of the Romans had not anciently any skilful husbandmen ; Fierce wars wholly occupied its active inhabitants. There was more honor in the sword than in the curved plough ; The neglected land produced but little to its owner.

Non habeo *terra peritus* antiquè (*enall.*) colonus ;

Lasso agilis asper *prælium* vir.

Plüs sum in *ferrum* quàm curvus *honor* aratrum ;

Neglectus dominus paucus (*enall.*) *produco* ager.

98. You are accustomed often to ask me, Priscus, what sort of man I should be, If I were suddenly to be made rich and become powerful Do you, then, think that any one can say what his future conduct will be ? Tell me, now, if you were to become a lion, what sort of a lion should you be ?

Sæpe *quæro* soleo, qualis sum, Priscus, futurus,  
 Si fio locuples sumque *subitò pollens*.  
 Quisquam possum puto mos (*enall.*) *dico* futurus !  
 Dico ego qualis, si fio tu leo, sum ?

99. But neither the woods of the Medians, that most fertile land  
 Nor the celebrated Ganges, and the river Hermus thick with its golden  
 sands, Can vie with the praises of Italy, not Bactra, nor the Indians  
 Nor all Panchaia rich in soils producing frankincense.

Sed neque Medi *nemus*, ditissimus *regio*,  
 Nec pulcher Ganges, *et* auro turbidus Hermus,  
 Laus Italia *contendo*, non Bactra, neque Indi,  
*Omnis et thurifer* Panchaia *dives* arena.

100. But here in Italy are no ravening tigers, nor the savage race of  
 lions ; Nor do poisonous herbs deceive the wretched people who gather  
 them. Neither does the scaly serpent here sweep his immense folds  
 along the ground, nor to a vast Length extended, curl himself into  
 a circle.

At rabidus tigris absum, et sævus semen (*enall.*) leo ;  
 ——— nec *miserandus decipio* aconitum, qui lego. (*enall.*)  
 Nec rapio *maximus* orbis per *terra*, neque tantus  
 Squameus in spira tractu sui colligo *serpens*.

101. Let him commend the repasts of a short meal, and salutary  
 Justice, and the laws, and peace with her open gates. Let him  
 faithfully keep secrets intrusted to him ; let him pray and beseech  
 the gods That prosperity may return to the wretched, and forsake the  
 haughty.

*Is dapes commendo mensa exiguus*, et (*enall.*) *saluber*  
*Iustitia, jusque*, et *apertus otium* (*enall.*) *porta*.  
*Is te go commissus ; divusque precorque oro*  
*Ut redeo infelix, desero fortuna ambitiosus*.

102. But he calls the land his own, as far as where the planted  
 poplar Prevents by fixed boundaries the disputes of neighbors ; as  
 though Any thing could be his own, which, in a moment of the fleet  
 ing hour, At one time by solicitation, at another by purchase, at an-  
 other by violence, at another by the last fate of man, May change its  
 masters, and fall into another's power.

Sed *appello* usque suum, quà populus adsitus certus  
 Refugio limes vicinus (*enall.*) *jurgium* ; tanquam  
 Sum proprium quisquam, punctum qui *fluxus* hora,  
 Nunc prece, nunc pretium, nunc *violentin*, nunc sors supremus,  
 Muto (*enall.*) dominus, et in alter (*enall.*) jus (*enall.*) cedo.

103. Neither should you fear that his mind, becoming, perhaps from  
 his regard to futurity, Somewhat averse to the duties of life, should re-  
 fuse to bear labors, And encounter dangers, if the public good should  
 require it. This indifference to worldly things Rather makes the man  
 free and vigorous, and in all things that he undertakes Bold and invir-  
 cible ; and it strengthens him in all difficulties.

Nec timeo quidem ne fortasse, ad munia vita  
 Segnior, hinc mens recuso perfero (*enall.*) labor,  
 Et periculum (*sync.*) fero, voco si publicus usus.  
 Liber et erectus potius, res et in agendus  
 Fortis vir invictusque efficio, casus et per cunctus  
 Roboro externus rerum hic despicientia.

## ELLIPSIS.

§ 323, 1. Ellipsis is the omission of some word or words in a sentence.

Many of the lines in the following exercises will require an alteration in the arrangement of the words, as well as the introduction of the figure ellipsis, before they can be formed into verses.

1. O Britain, fairest abode of liberty, let this happier lot be thine, To escape both the fate of Rome and the guilt of Rome.

Sum tibi, o sedes pulcherrimus libertas, melior sors,  
 \_\_\_\_\_ nescio et fatum (*enall.*) Roma et crimen (*enall.*) Roma.

2 Gray hairs also have not yet spoiled the beauty of my jetty locks, Neither has crooked old age with a slow step approached.

Et nondum canus lædo meus niger capillus,  
 Nec curvus senecta venio tardus pes.

3. The poplar tree is the most acceptable tree to Hercules, the vine the most acceptable to Bacchus, The myrtle the most acceptable to lovely Venus, to Phœbus his own laurel is the most acceptable.

Populus Alcidæ sum gratissimus arbor, vitis gratissimus Iacchus,  
 Myrtus gratissimus formosus Venus, Phœbus sum gratissimus suus  
 laurea.

4. O wretched me ! with what vast waves are the shores beaten ! How is the day also hidden, obscured by thick clouds !

O ego miser ! quantus fluctus (*enall.*) litus plangor !  
 Et dies lateo, conditus nubes (*enall.*) obscurus !

5. You now I warn. Happy art thou, who, from another's misery, Shalt learn how to escape thine own misery.

Vos nunc ego moneo. Felix sum tu, quicumque, dolor  
 Alter, disco possum careo tuus dolor.

6. He who advises that you should do that which you are already doing, while he advises Applauds you, and by his advice commends your conduct.

Qui moneo ut facio is, qui jam tu facio, monendo ille  
 Laudo tu, et comprobo actus (*enall.*) suus hortatus

7. The brooks are dry; the meadows are despoiled of their beauty by the mildew; And nothing that felt the blast survives. I saw the flowers fade, I saw the roses die, and I saw the lilies languish.

Rivus deficio; pratum squaléo rubigo;  
Et nihil afflatus vivo. Video ligustrum palleo,  
Expiro rosa video, decresco lilium et ego video.

8. A garden adorned with odoriferous flowers was near, Divided as to its ground by a stream of water softly murmuring: There Tarquin the secret messages of his son Receives, and he cuts down with a rod the tallest lilies.

Hortus cultissimus odoratus gramen (*synon.*) subsum,  
Sectus secundum humus rivus aqua sonans lenè:  
Illic Tarquinius latens suus filius (*synon.*) mandatum  
Accipio, et ille meto virga summus lilium.

9. When the messenger returned, and reported that the lilies were cut down, His son exclaimed, "I understand the orders of my father." Nor was there any delay. The chiefs of the city Gabii being slain, The defenceless walls are surrendered to his generals

Ut nuncius redeo, (*sync.*) decussusque lilium dico,  
Natus (*synon.*) suus aio, "Ego agnosco jussum meus parens."  
Nec ullus mora sum. Princeps ex urbs Gabina cæsus,  
Mœnia nudus trador suus dux.

10. As many shells as the sea-shores have, as many blossoms as the fragrant beds of roses have, As many seeds as the sleep-bringing poppy has, By so many distressing things am I afflicted; which if I should attempt to number, I might as well attempt to tell the number of the waves of the Icarian sea.

Litus quot concha habeo, quot flos rosarium amœnus habeo,  
Quotve granum soporifer papaver habeo,  
Tot adversus res premor; qui comprehendo (*sync.*) si ego conor,  
Ego conor dico numerus Icarius aqua.

11. Man alone, who is capable of acquiring knowledge, who has an ardent desire Of tracing out the causes and mutual relations of things, Enters on a vain pursuit; for death hangs over him with sable wings, And arrests him in the midst of his journey as he is hurrying on.

Homo solus, qui sum sagax scire, cui sum summus cupido  
Scrutari causa et res fœdus mutuus,  
Ingredior vanus iter; namque immineo is niger ala,  
Et in medius cursus intercludo is iens mors.

12. Whither do you madly haste? Although you should possess each Ocean, and although Lydia should pour forth for you her golden streams. And although the throne of Cræsus and the diadem of Cyrus should be added to these riches, You never will be rich, you never will be satisfied with gain.

Quæ vesane tu ruo? Tu teneo uterque licebit oceanus,  
 ——— et Lydia laxo tu suus rutilus fons,  
 Et solium Cræsus Cyrusque tiara jungor,  
 Sum nunquam dives, nunquam satior quæstus.

13. He, who is always desiring more, is always poor; contented with a little, honorably obtained, Fabricius despised the gifts of kings; And the consul Serranus labored at the heavy plough; And an humble cottage held the heroic Curii.

Ille, quicumque cupio, sum semper inops; contentus honesto  
 Parvo, Fabricius sperno munus rex;  
 Sudoque Serranus consul gravis aratrum;  
 Et angustus casa tego pugnax Curii.

14. When I ask you for money without security, you say, "I have not any money;" Yet you, the same person, have money, if my field is security for me. O Thelesinus, that which you will not trust to me, an old friend, You trust to my lands and to my trees. Behold, Carus has arrested you as a criminal; let my field help you. Do you ask for a companion in your exile? let my field go with you.

Cum ego rogo nummus (*enall.*) de tu (*enall.*) sinè pignus,  
 "Ego non habeo nummus," inquo;  
 Tu idem homo habeo nummus, si pro ego spondeo meus agellus.  
 Is qui non credo ego, vetus sodalis, Thelesinus,  
 Colliculus meus credo arborque meus.  
 Ecce, Carus defero tu reus; meus agellus tu adsum.  
 Tu quæro comes exilium? meus agellus eo.

### EPITHETS.

The words printed in *Italics* in the following exercises are substantives, which either require epithets to be added to them, or which have adjectives connected with them that may be omitted. A different arrangement of the words will be required in almost every line.

1. But you, O robbers and wolves, spare this little flock: Your prey should be taken from a herd.

At tu, furque lupusque, parco exiguus pecus:  
 ——— præda sum petendus de *grex*.

2. O Nile, nature has never discovered to any one your source, Neither has it been allowed to the inhabitants of the earth to see you a small river.

Natura non prodo ullus tuus (*ellip.*) *caput*,  
 Nilus, nec licet populus video tu parvus.

3. Horace also has delighted my ears, While he brings forth from his A Isonian lyre refined songs.

Et *Horatius* teneo meus (*enall.*) auris,  
Dum ferio Ausonius lyrà cultus carmen.

4. An image of Minerva is said to have fallen from heaven Upon the lofty heights of the Trojan city.

Cœleste signum *Minerva* credor  
Desiluisse in altus *jugum* Iliacus urbs.

5. At the entrance of the hollow cave, the habitation of the god of sleep, poppies in abundance grow, And herbs innumerable; from the juice of which Humid Night collects her sleepy power, and extends it over the earth.

Ante fores cavus *antrum*, fœcundus papaver floreo,  
Et (*synon.*) innumerus herba; qui de lac sopor  
Nox lego, et humidus per *terra* (*enall.*) spargo.

6. Thus the violence of the winds, and the rain from which they wished to be screened, compelled mankind at first To build huts with straw, And to plaster their humble habitations around with mud.

Sic *vis* ventus vitandique imbres primùm adegit homo,  
———— stipula (*enall.*) tectum ponere,  
———— et claudio arctus sedes (*enall.*) limus.

7. Nor are the wives of the East less renowned in fame: Neither with tears, nor with female cries, Do they deplore their husbands' death; but, strange to be related, They ascend the funeral pile, and are consumed in the same devouring flames with their lifeless husbands.

Nec Eous uxor minùs celebror fama:  
Ille non lacrymæ, non fœmineus ululatus,  
Ploro fatum (*enall.*) vir; (*sync.*) verùm, mirabilis uxor,  
Conscendoque rogos, flammaque (*enall.*) vorax voror idem.

8. The echoing wood resounds with the songs of birds, and every Shrub and every grove rings with music: The blackbirds also join their tuneful notes, and the doves their plaintive sounds; The harmonious lark from above pours forth its strains.

Sylva vocalis resono chorus avis, atque (*synon.*) omnis  
Virgultum et omnis nemus ferveo harmonia:  
Et merula misceo numerus gemitusque palumbes;  
Canorus *alauda* addo desuper *modus*.

9. He, who once refused to the needy worthless fragments of food, Now lives himself on food obtained by begging. Fortune wanders about with uncertain steps, And in no place remains constant and fixed

Vilis qui quondam nêgo (*sync.*) alimenta miser,  
Nunc pascor ipse cibus mendicatus.  
*Fortuna* vago (*synon.*) ambiguus passus,  
Et permaneo (*enall.*) certus tenaxque in nullus locus.

10. But virtue does not produce these evils: we confidently assert, That if every one faithfully performed her sacred duties, Nothing would appear more desirable than sacred virtue; then would the golden ages return: But it is not our lot to live in a golden age.

At virtus non parturio hic malum: immo fateor,  
Si quisque perago suos munia fideliter, sum  
Nihil (*sync.*) potior sacer *virtus*; jam tum redeo aureus  
Sæculum: verum non contigit vivo aureus (*synær.*) ævum.

11. In the shady vales in the midst of Ida, there is a place Retired, and abounding with oaks and pitch trees, A place, which has never been touched by the mouth of the ox, Nor of the sheep, nor of the goat delighting in rocks.

In nemorosus vallis medius Idæ, sum locus  
Devius, et piceus atque (*synon.*) ilex frequens,  
Qui nec *ovis*, nec capella amans rupes, (*synon.*)  
Nec carpor *os bos*.

12. Nor, O wicked man, while life remains, are you free from painful punishments: Although you may deceive mortal men, yet you cannot fly from yourself; The avenging furies disquiet you; care, a harassing attendant, preys on you, And dwells as a tormentor in your conscience, which is still mindful of your crimes.

Nec, improbus, dum vita maneo, des nullas ærumnosas *pænas*:  
Quanquam fallo mortalis *homo*, tamen haud ipse effugio tu;  
Diræ ultrix tu agito; tu cura remordeo, comes sævus,  
————— memorque sub pectus habito vindex.

13. The horse obeys the reins in time, And receives with a quiet mouth the hard bits. The fierceness of the African lions is subdued by time, Nor does that savage wildness remain in their disposition, which was once in it.

*Equus* obedio (*synon.*) *habena* tempus,  
Et recipio (*synon.*) placidus os durus lupus.  
Ira Pænus leo cohibeor (*synon.*) tempus,  
Nec ferus *feritas* permaneo (*enall.*) animus, qui sum antè.

14. Thus the mourning nightingale bemoans under the shade of a poplar Her lost young, which a cruel countryman, Discovering them in their nest, had stolen unfledged; thus she Grieves through the dark night, and, sitting on a bough, her song Renews, and fills the places around with her piteous complaints.

Qualis mœrens philomela sub umbra populus (*enall.*)  
Queror amissus fœtus, qui durus arator,  
Cernens (*synon.*) nidus, implumis detraho; at ille  
*Nox* cæcus fleo, ramusque sedens, *carmen*  
Integro, et impleo latè locus suus (*ellip.*) mœstus questus.

15. She fears all things and she hopes for nothing: thus anxious as she is returning with food, is the bird, Who has left her young in a lowly shrub, And thus, while absent from them, is she apprehensive of many evils; She fears lest the wind should have torn æt



nest from the tree, Lest her young should be exposed as a plunder to man, or a prey to serpents.

Omnis (*synon.*) paveo speroque nihil: sic ales æstuo,  
Qui committo *fætus* humilis ornus,  
Allaturus cibus, (*enall.*) et plurimus cogito absens,  
Ne ventus discutio *nidus* arbor,  
Ne furtum pateo homo, neu coluber præda.

16. A moth is flying around my burning candle; And now, and now again it almost burns its little wings. Often with my hand I keep it back when approaching, and "O moth," I cry, "what great desire to die urges you on?" Still it returns; and, although I strive to save it, It perseveres, and rushes into the flames and into death.

*Musca* volito circum meus exurens *lucerna*;  
*Alaque* parvus suus amburo jam prope, jamque.  
Sæpe repello manus is (*ellip.*) veniens; et "*Musca*,  
Inquam, "quis tantus libido morior impello tu?"  
Ille tamen redeo; et, quanquam conor (*synon.*) servo,  
Insto, et irruo (*enall.*) in flamma exitiumque.

#### PERIPHRAISIS.

§ 323, 2, (4.) Periphrasis, or *circumlocutio*, is a circuitous mode of expression.

The words in the following exercises, which are enclosed within parentheses, are examples of the periphrasis, and are to be substituted for the corresponding word in the line. When two or more Italic words occur in a line, they must be omitted, and the meaning, which they are designed to convey, expressed by one word only. When there is only one word in a line printed in Italics, it is intended to be omitted, and its meaning expressed by a periphrasis.

1. Thus does the lioness rage when confined in a narrow den, And breaks her fierce teeth by biting her prison.

Sic læna fremo (fera nobilis) in claustrum (*enall.*) parvus abditus,  
Et rabidus dens frango carcere præmorso.

2. Whither shall I be carried? where shall I seek comfort in my affliction? No anchor now holds my bark.

Quò feror? unde (lapis rebus) peto solatium (*enall.*) miseria?  
Jam nullus anchora (non ulla) teneo meus (*enall.*) ratis.

3. Farewell, ye mossy fountains, ye woods, And ye Muses, and the dreams of fabled Pindus.

Valeo muscosus fons, (sylvestria tecta) sylva,  
Musaque (Aonides deæ,) et somnium Pindus mendax

4. Not far hence herds of cattle wander through the spacious fields, And sheep roam over the joyful pastures.

Nec procul hinc armentum vagor (*synon.*) per latus ager,  
Ovisque (lanigeri greges) persulto lætus pabulum.

5. Then also the birds in safety flew, And the hare wandered fearlessly in the midst of the fields, Nor had their easy credulity hung on the hook the inhabitants of the rivers.

Tunc et avis (movêre pennas per aëra) tutò (*enall.*) vo-  
Et lepus impavidè (*enall.*) erro in medius ager,  
Nec sua credulitas fluminum incolæ suspendo hamus.

6. The astonished cultivators of the fields see rugged brakes Sweetly blooming with roses, and hear with surprise among parched sands The noisy murmurings of a river.

Attonitus cultores agrorum video dumetum incultus  
Suaviter (*enall.*) rubens (*enall.*) rosa, sitiensque inter arena  
Miror garrulus rivus (*epithet*) murmur.

7. Arrayed in their shining arms, thrice around the blazing Piles they ran; thrice the mournful funeral fire They encompassed on their steeds, and yelled aloud.

Ter, cinctus nitens (*synon.*) arma, circum accensus  
Rogus curro; (*enall.*) ter mæstus funereus (*enall.*) ignis  
Lustro in suos (*ellip.*) equus, ululoque (ululatus ore dedere.)

8. O robin, a guest most welcome to every house, Whom the severity of the cold compels to seek the aid of man, That thou mayst escape the frosts of the wintry air, O fly hither, And dwell in safety under my roof.

Rubecula (hospes avis,) conviva domus quivis gratissimus,  
Qui inclementia frigoris cogo quæro homo (*enall.*) opem,  
Huc O confugio, ut fugio frigus hibernus cælum,  
—— et vivo tutus (*synon.*) sub meus lar.

9. That thou mayst relieve thy hunger, food in my window I will place every day; For by experience I have learned that thou wilt repay with a grateful Song whatsoever food any kind hand may bestow.

Unde relevo tuus esuries, alimentum (*enall.*) fenestra  
Appono quotidie (quoties itque reditque dies;)  
Etenim usus edisco quòd rependo alimentum (*enall.*) gratus  
Cantus, quicumque dono (*synon.*) bonus (*synon.*) manus.

10. In the early spring, when the warm breezes gently blow, And when on every tree its vernal honors bloom, Thou mayst freely return to the groves and revisit the sylvan shades, In which music delightful and equal to thine resounds.

Ver novus, cùm tepidus aura molliter spiro,  
Et suos honos (*enall.*) verno in quivis arbor,  
Pro libitu ad nemus (*synon.*) redeo sylvestriaque tecta reviso,  
In (*ellip.*) cui musica lætus parque tuus resono.

11. But if again, but if by chance again, the cold Should bring back to my house my beloved bird, Be thou, O returning bird, be thou mindful to repay with a grateful song Whatsoever food any kind hand may bestow.

*Sin iterum, sin fortè iterum, frigus*

*Reduco ad meus tectum (enall.) carus (synon.) avis,*

*Sum, redux, memor sum rependo gratus cantus*

*Pabulum, (enall.) quicunque benignus manus do.*

12. The Molossian hounds fondly caressed the hare then free from danger, And the tender young of the sheep drew near the wolf; The deers played in peace with the tigress; The stags feared not the African lion.

*Molossi blandè (enall.) foveo tutus (synon.) lepus,*

*Tenerque ovīs fētus appropinquo (synon.) vicinum præbuit latus lupus;*

*Concors dama cum tigris (epithet) ludo;*

*Cervus non pertimesco (synon.) Massylus juba.*

13. From you shall descend the brave Achilles, Known to his enemies not by his back but by his undaunted front, Who, always a victor in the uncertain contest of the race, Shall outstrip the speed of the swift deer.

*Achilles (expers terroris) tu nascor fortis,*

*Hostis haud tergum sed pectus impavidus (synon.) notus,*

*Qui, persæpe victor vagus certamen cursus,*

*Præverto (flammea vestigia) celeritas cerva celer.*

14. But me first above all things may the sweet Aonian goddesses receive into their favor, Whose sacred symbols, smit with ardent love to them, I bear; And may they show me the paths of heaven, and the starry orbs, The various eclipses of the orb of Phæbus, and the labors of the moon.

*Ego verò primùm ante omnis dulcis Aonides deæ,*

*Qui sacra fero, magnus (synon.) amor percussus,*

*Accipio; cælum atque (synon.) via, et sidereos orbes monstro,*

*Varius defectus Phæbi orbis, lunaque labor.*

15. The god of fire fought against Troy, the god of music for Troy; The mother of Æneas was friendly to the Trojan people, the goddess of war was unfriendly. The sister and wife of Jupiter, favorable to Turnus, hated Æneas; yet he was secure under the protection of Venus. Often did the fierce ruler of the sea attack Ulysses; Often did Pallas rescue him from the brother of her father

*Ignis deus sto in Troja, musicæ præses pro Troja;*

*Æneæ mater sum æquus Trojano populo, iniqua bellī dea.*

*Proprior Turnus, Jovis soror et conjux Æneas oderat;*

*Tamen ille sum tutus numen Venus.*

*Sæpe ferox pelagi domitor Ulysses (epithet) peto.*

*Sæpe Pallas (synon.) suus patris fratre eripio*

16. And as a ravenous wolf both seizes on and carries away  
Through the cornfields, through the woods, the sheep, which has  
not gone into the fold, So, if the hostile barbarian finds any one in  
the plains Not yet received within the city, he hurries him away;  
He then either follows him as a captive, and receives chains cast  
upon his neck, Or falls by a poisoned arrow.

Utque rapax pecus, qui non intro (se texit) ovili,  
Per seges, (*synon.*) per sylvā, lupus feroque trahoque,  
Sic, si qui, acceptus (*synon.*) nondum (portarum sepe) oppidum,  
Barbarus hostis in campus reperio, (*epenth.*) ago;  
Aut captus sequitur ille, (*ellip.*) conjectusque catena (*synon.*) col-  
lum accipio,  
———— aut pereo (*synon.*) venenatus telum (virus habente.)

17. So when a shepherd, while he is collecting branches of trees  
in the woods, Has wrapped among the leaves a serpent asleep with  
cold and stiff with frost, And without having seen it, has brought it  
to the fire; There is no delay; scarcely has it felt the flames near  
it, When the serpent both lifts up its head, and now also turns  
around its fiery eyes, And moves erect through the house with its  
forked tongue.

Sicut ubi, dum arborum brachia colligo in sylvā, anguis  
Frigor sopitus, pastor, rigens brumaque,  
Frons implico, appono (*synon.*) ignisque inscius;  
Nullus est mora; propius vix perfero flamma, cum (et jam)  
Attolloque suus (*ellip.*) caput, jamque lumen igneus torqueo,  
Perque tectum (*synon.*) mico arduus anguis (*synon.*) os trilinguis.

#### MISCELLANEOUS EXERCISES.

The first twenty-two of the following exercises are designed to be  
literally translated into Latin verse: the words will require a different  
arrangement, but every word may stand in the same line in Latin, in  
which it is found in English. The remaining exercises are intended  
to be more freely translated, and the words in one line may often be  
introduced into the preceding or following verse.

1. The lamb in company with the wolf (*sociata lupo*) shall gambol  
(*lasciviet*) in (*per*) the valleys,  
And the steer shall go (*petet*) with the lion in safety (*tutus*) to the  
stall, (*præsepe*.)
2. Thus (*qualia*) the lilies hang down (*declinant*) their withering  
(*pallentes*) stalks,  
And blooming (*pubentes*) roses die beneath the first chilling  
blasts, (*ad primos austros*.)
3. And now the morning star (*Lucifer*) fringed (*stringebat*) the lofty  
Æmus with his (*ellip.*) rays,

And he urges on the rapid chariot (*festinum rotam*) more speedily than usual, (*solito properantior.*)

- 4 And I feared all these things, because I knew (*videbam*) that I deserved them; (*ellip.*)

But your anger is lighter (*lenior*) than my crime, (*peccato.*)

5. Let the heaven supply (*ellip.*) dews sweet as nectar, (*nectareos,*) and let it viands (*epithet*) Supply, and shed (*irriget*) silently fertilizing showers, (*imbres.*)

6. The sea was bright (*radiabat*) with the image of the reflected (*repercutssæ*) moon,  
And in the night (*epithet*) there was a light (*nitor*) like the light of day, (*diurnus.*)

7. Let him indeed (*sanè*) receive the price (*mercedem*) of blood, and look as (*et sic*)  
Pale (*palleat*) as the man (*ellip.*) who has trodden on (*pressit*) a serpent with naked feet, (*calcibus.*)

8. And now the sea began to redden (*rubescebat*) with the morning (*ellip.*) rays, and from the lofty sky (*æthere*)  
The saffron Morn (*lutea Aurora*) arose in her rosy chariot, (*bigis.*)

9. Drops (*enall.*) wear a stone hollow, (*cavo*;) a ring is worn out (*consumitur*) by use;  
And the crooked ploughshare is worn away (*teritur*) by the earth rubbing against it, (*pressâ.*)

10. You see that anger, lust, (*libido*), vice, (*scelus*), every where prevail, (*dominentur*),  
And deceit (*fraus*) counterfeiting friendship, and malignant envy,  
And feuds, and treachery, (*insidiæ*), and the snares (*retia*) of unequal law.

11. Around the tame tiger (*mansuetæ tigri*) flowery bands the sportive (*petulantes*)  
Boys in play (*per ludum*) shall cast, and serpents the wearied Limbs of the traveller shall refresh by licking them with their cold tongues, (*recreabunt frigore linguæ.*)

12. The field by degrees shall grow yellow (*flavescet*) with soft ears of corn, (*aristâ*),  
And the blushing grape (*rubens uva*) shall hang on the rough (*incultis*) brambles,  
And hard oaks shall distil (*sudabunt*) dewy honey. (*enall.*)

13. O sleep, thou (*ellip.*) rest (*quies*) of all (*ellip.*) things, O Sleep, thou gentlest (*placidissime*) of the gods,  
Thou peace of the mind, from whom care flies away, who the body (*corda*.) by its (*ellip.*) daily  
Toils (*ministeriis*) exhausted (*jessa*), dost refresh and recruit for labor.

14. Often, too, when the wind is rising, (*vento impendente*,) you will see stars  
 Falling (*labi*) swiftly (*enall.*) from (*ellip.*) heaven, and, through the shades (*umbram*) of night,  
 Long trains (*tractus*) of flame (*enall.*) gleaming (*albescere*) behind them, (*a tergo*.)
15. Under this tree the dewy (*madidi*) Fauns (*Fauni*) often danced, (*luserunt*,)  
 And their (*ellip.*) pipe heard in the night (*fistula sera*) alarmed the quiet family, (*domum* ;)  
 And, while they fled (*fugit*) through the solitary (*solus*) fields from midnight Pan, (*nocturnum Pana*,)  
 Often under this tree (*fronde*) a rural Dryad (*Dryas*) lay concealed, (*latuit*.)
16. O mossy fountains, and grass (*herba*) more soft than sleep, (*somno mollior*,)  
 And the green arbutue-tree, (*arbutus*,) that covers you with its thin (*rard*) shade,  
 Keep off the heat (*solstitium*) from my flock, (*pecori* ; ) now comes the summer  
 Scorching ; now the buds swell on the vine, (*epithet*.)
17. Beneath a hedge, and often (*nec rard*) on the margin of a bank, there is a little  
 Reptile, (*the glow-worm*,) which glitters by night, and lies concealed (*latet*) by day.  
 Ye great, lay aside your pride, (*fastus*,) and no longer (*nec*) despise the lowly,  
 Since even (*et*) this little (*minimum*) reptile has something (*ellip.*) which is splendid, (*niteat*.)
18. In early spring, when the snow (*periph.*) on the hoary mountains is dissolved, and the crumbling (*putris*) glebe unbinds itself by the Zephyr,  
 Then (*periph.*) under the deep-pressed (*depresso*) plough, let my ox begin  
 To groan, and the ploughshare, worn bright (*attritus*) by the furrow, begin (*ellip.*) to glitter.
19. Illustrious souls ! if mortal things at all affect (*quid tangunt*)  
 The inhabitants of heaven, (*cœlicolas*,) if there is still with you (*ellip.*) any regard (*cura*) for the British race,  
 I beseech you, renew (*vos instaure*) our ancient vigor ;  
 That, sloth (*somno*) being shaken off, we may at length aspire (*nitamur*) to noble things, (*ardua*,)  
 Mindful of true virtue, and of our fathers' (*avitæ*) fame.
20. Thus the Lagean (*Lagea*) bark, while in the vast ocean like an island  
 It appeared, (*conspecta*,) struck against (*illisit*) the rocks, where the east wind, (*epithet*,)

Scattering ruin around, (*naufragium spargens*,) blocks up (*operit*)  
 the sea ; and now on the waters  
 Both planks, (*trunstra*,) and masts, and colors, (*aplustria*,) with  
 (*ellip.*) the torn sail,  
 And seamen, (*epithet*,) striving against (*removeutes*) the waters,  
 float.

21. For some (*pars*) commit the dead body to the earth,  
 And strew garlands on the tomb, and obsequies yearly  
 Pay, as though the shades of the dead (*manes*) required such  
 offerings.  
 Others, (*pars*,) the funeral pile being in order raised, burn on it the  
 bodies (*artus*) of the dead, (*ellip.*)  
 And collect their ashes, and place them in the faithful urn.
22. Their life was like the life (*ellip.*) of a beast, spent withou any  
 regularity ; (*nullos agitata per usus* ;)  
 They were a savage people, and destitute as yet of knowl-  
 edge.  
 They had (*nórant*) for houses leaves, for food (*frugibus*) herbs ;  
 Water, drunk out of their two hands, was their nectar.  
 No ox panted under the curved ploughshare ;  
 No land was under the cultivation (*imperio*) of the husband-  
 man, (*colentis*.)
23. Night had wrapped all things in darkness and in her silent shade,  
 And deep sleep had seized on weary man.
24. The birds were now singing, and the sun hastened from the east,  
 To open with a purple smile the day.
25. The shepherd guides his flocks ; he now takes in his arms the  
 tender lambs,  
 And gives them, while cherished in his bosom, the sweetest  
 herbs ;  
 He now seeks for the sheep that are lost, and brings back the  
 wandering.
26. The third morning had from the heavens removed the cold shades  
 of night, (*ellip.*)  
 When they sorrowfully collected together (*ruebant*) on the hearths  
 the high-raised (*altus*) ashes and  
 The bones intermingled with each other, and placed over them a  
 warm mound of earth.
27. Begone, ye sleepless cares ; begone, complaints,  
 And the host of envy, with her "jealous leer malign ;" (*transversa*  
*tortilis hircuo* ;)  
 Nor thou, O cruel calumny, bring hither thy envenomed scoffs  
 (*anguiferos rictus*.)
28. Thus (*talis*) the Parthian lord leads from the Tigris  
 His barbarian troops, and proudly adorns his head  
 With regal chaplets, gems, and rich attire

29. For now Eurus collects his strength from the purple east ;  
 Now Zephyr approaches hasting from the west, (*sero vespere missus.*)  
 Now cold Boreas rages (*bacchatur*) from the dry north ; (*Arcto ;*)  
 Now the south wind joins the contest with an opposing front.
30. Androcles, who had fled as an exile from the anger of his master,  
 Wandered over the parched sands of Libya.  
 At length, when wearied and exhausted by his journey, (*labore vi-  
 arum,*)  
 A secret cave presented itself to him at the side of a rock.
31. He enters the cave ; and scarcely had he committed his wearied  
 limbs to sleep,  
 When suddenly an immense lion roars in the cavern.  
 It lifted up its wounded foot, and, uttering a mournful cry,  
 It implored, as well as it was able to implore, the assistance of  
 Androcles.
32. The fugitive slave, struck with the novelty of the circumstance,  
 and hesitating with fear,  
 Scarcely at length moves his trembling hands to the assistance  
 of the lion ; (*ellip.*)  
 But, after having examined the thorn, (for a thorn stuck in the  
 wound,)  
 He carefully and tenderly draws it out of the lion's foot.
33. Now again he roams through the sylvan shades, and the groves ;  
 and, like an attentive host,  
 Brings to the cave for Androcles constant food.  
 The man, as the lion's guest, sits down to the feasts prepared for  
 him, (*ellip.*)  
 And hesitates not to partake of the undressed provisions.
34. But who could bear to live thus solitarily in a cheerless desert ?  
 (*tædia desertæ vitæ.*)  
 Scarcely could the rage of a revengeful master be more ter-  
 rible  
 The slave at length resolves to expose his devoted head to certain  
 dangers,  
 And again to seek his paternal abode.
35. Here he is given up by his master ; and, doomed to afford a cruel  
 entertainment to the people,  
 He stands in the theatre as a wretched criminal.  
 By chance the same lion that he had assisted in the desert,  
 (*ellip.*) fierce and raging with hunger, rushes from the  
 dens,  
 And looks with an astonished countenance on his physician.
36. He looks at him, and, as an old friend recognizing his former  
 guest,  
 He lies down at his well-known feet caressing him, (*blandulus.*)



This prodigy (*ellip.*) was the work of nature alone : she alone, who  
gave to the lion all his rage,  
She alone induced him to repress it.

37. The dove, that has been wounded by thy talons, O hawk,  
Is alarmed at the least rustling of a wing.  
The lamb, that has been at any time rescued from the jaws of a  
rapacious wolf,  
Never dares again to wander from the fold.

38. Happy is the man, who has spent his days in his paternal fields,  
Whom the same roof shelters (*videt*) when an old man, that  
sheltered him when a boy ;  
Who leaning on his staff, on the same sand on which he once  
crept as a child, (*ellip.*)  
Relates the long history (*sæcula*) of his single habitation.

39. Fortune has not led him through the innumerable vicissitudes of  
life ; (*vario tumultu* ;)  
He has neither as a traveller (*periph.*) tasted of foreign waters ;  
Nor as a merchant has he feared the seas, nor as a soldier the  
trumpet's sound ;  
Neither has he undergone the contentions of jarring courts of  
law.

40. The lofty oak he (*qui*) remembers when it hung as an acorn  
(*ellip.*) on a little branch,  
And he sees the grove of the same age with himself, with him-  
self grow old.  
But yet unbroken is his strength, and the third generation sees  
him  
A grandsire still robust with vigorous limbs.

41. For the men add to the noise (*sonant*) by their clamor, the ropes  
by their rattling,  
The heavy waters by the dashing of the waves against each other,  
(*undarum incursu*.) and the sky by peals of thunder.  
The sea ascends in mighty waves, and seems to reach the  
heavens,  
And sprinkles the contiguous clouds with briny dew.

42. May I never so misapply the powers of my mind,  
As to become the flatterer of kings and the promoter of vice ;  
Nor may I spend the short space, that I can steal from the  
grave,  
In fawning and cringing (*caudam submittam*) like a fearful dog

43. There is near the Cimmerians (*Cimmerios*) a cave in a long re-  
cess,  
Formed of a hollow mountain, the palace and retired abode of  
lazy Sleep ;

- Into this cave the sun, whether rising, or on the meridian (*mediusve*,) or setting,  
Is never able to penetrate with his rays. Fogs, mixed with darkness,  
Are exhaled from the ground, and a glimmering (*crepuscula*) of dubious light.
44. Again, to show what virtue, and what wisdom can accomplish,  
Homer (*ellip.*) has exhibited Ulysses to our view as an instructive example,  
Who, having subdued Troy, viewed with an observant eye the cities  
And manners of many nations, and,  
While seeking for himself and his associates the means of returning over the wide ocean to their own land, (*ellip.*)  
Endured many hardships, yet could never be overwhelmed by the waves of adversity.
45. See lofty Lebanon his head advance !  
See nodding forests on the mountain dance !
46. Ah me ! the blooming pride of May (*Maii*)  
And that of beauty are but one :  
At noon both flourish bright and gay ;  
At evening fade, are pale and gone.
47. When winds approach, the vexed sea heaves around ;  
From the bleak mountain comes a hollow sound ;  
The loud blast whistles o'er the echoing shore ;  
Rustle the murmuring woods, the rising billows roar.
48. So the sweet lark, high poised in air,  
Shuts close his pinions to his breast,  
If chance his mate's shrill note he hear,  
And drops at once into her nest.
49. Nations behold, remote from reason's beams, (*ellip.*)  
Where Indian Ganges rolls his sandy streams,  
Of life impatient, rush into the fire,  
And willing victims to their gods expire,  
Persuaded (*percussa cupidine cæcâ*) the freed soul to regions flies  
(*sedes ubi fata dedere quietas*,)  
Blest with eternal spring and cloudless skies.
50. Subdued at length, he owns Time's heavier tread,  
Bowed with the weight of ages on his head :  
So on some mountain's top the lofty pine,  
With years and tempests worn, in slow decline  
Droops to the chilling rains, the stormy gales,  
While wasting age its trembling boughs assails

## LYRIC AND DRAMATIC MEASURES.

In the following table, the numbers in the first column denote the kinds of metre employed in the subsequent exercises; those in the second column refer to the sections, &c. of the Grammar in which those metres are explained. The metres not referred to the Grammar are not found in the ancient Latin classics, but their explanation is subjoined to the table.

1, § 310, I.	12, § 312, VI.	23, § 314, VII.	34, § 316, III.
2, *	13, " VII.	24, " VIII.	35, " IV.
3, § 310, II.	14, " VIII.	25, " IX.	36, " V.
4, § 311, III.	15, § 313, I.	26, " X.	37, " VI.
5, *	16, " II.	27, § 315, I.	38, § 317, I.
6, *	17, § 314, I.	28, " II.	39, " II.
7, § 312, IV.	18, " II.	29, " III.	40, § 318, III.
8, " V.	19, " III.	30, *	41, " IV.
9, *	20, " IV.	31, § 316, I.	42, " V.
10, *	21, " V.	32, }	
11, *	22, " VI.	33, }	

\* The following are the metres above referred to, some of which are not contained in the Grammar.

2. The *hexameter meiusus* is a defective hexameter, having an iambus in the sixth foot instead of a spondee.
5. The *Æolic pentameter* consists of four dactyls, preceded by a spondee, a trochee, or an iambus. § 312, IX.
6. The *Phalæcian* or *Phalæucian* verse consists of the penthemimeris of a hexameter, followed by a dactyl and a spondee.
9. The *tetrameter meiusus* or Faliscan consists of the last four feet of the hexameter meiusus. § 312, XI.
10. The *tetrameter acephalus* is the tetrameter *a posteriore* wanting the first semifoot.
11. The *tetrameter catalectic* is the tetrameter *a priore* wanting the last semifoot. § 312, XII.
30. The *trochaic dimeter* consists of four feet, the first and two last of which are always trochees, and the second a trochee, spondee dactyl, or anapest.

The first thirty of the following exercises are designed to be scanned; the succeeding thirty-four require the order of the words to be changed, in order to the lines being formed into verses; the remaining exercises are intended to be translated. The figures prefixed to the exercises refer to the preceding table.

## No. 8.

1. Haud sic magni conditor orbis;  
Huic ex alto cuncta tuenti  
Nullâ terræ mole resistunt,  
Non nox atris nubibus obstat.

## No. 9.

2. Gratiùs astra nitent, ubi Notus  
Desinit imbriferos dare sonos;  
Lucifer ut tenebras pepulerit,  
Pulchra dies roseos agit equos.

## No. 16.

3. Somnos dabat herba salubris,  
Potum quoque lubricus amnis,  
Umbras altissima pinus;  
Nondum maris alta secabat

## No. 31.

- 4 Tu ne quæsieris scire, nefas, quem mihi, quem tibi  
Finem di dederint, Leuconoe; nec Babylonios  
Tentaris numeros, ut melius, quidquid erit, pati;  
Seu plures hyemes, seu tribuit Jupiter ultimam.

## No. 1, 8.

- 5 Albus ut obscuro deterget nubila cœlo  
Sæpe Notus, neque parturit imbres  
Perpetuos, sic tu sapiens finire memento  
Tristitiam vitæque labores.

## No. 1, 13, 1, 13.

6. Diffugère nives; redeunt jam gramina campis,  
Arboribusque comæ;  
Mutat terra vices; et decrescentia ripas  
Flumina prætereunt.

## No. 1, 17, 1, 17.

7. Mella cava manant ex ilice; montibus altis  
Levis crepante lympa desilit pede.  
Illic injussæ veniunt ad mulctra capellæ,  
Refertque tenta grex amicus ubera.

## No. 17, 22, 17, 22.

8. Has inter epulas, ut juvat pastas oves  
Videre properantes domum'

Videre fessos, vomerem inversum, loves,  
Collo trahentes languido.

No. 11, 36.

9. Omne hominum genus in terris  
Simili surgit ab ortu;  
Unus enim rerum pater est.  
Unus cuncta ministrat.

No. 34, 35.

10. Jam veris comites, quæ mare temperant,  
Impellunt animæ lintea Thraciæ;  
Jam nec prata rigent, nec fluvii strepunt  
Hybernâ nive turgidi.

No. 35, 34.

11. Caris multa sodalibus,  
Nulli plura tamen, dividit oscula,  
Quàm dulci Lamiæ, memor  
Actæ non alio rege puertiae.

No. 28, 14

12. Scandit æratas vitiosa naves  
Cura, nec turmas equitum relinquit,  
Ocior cervis, et agente nimbos  
Ocior Euro.

No. 41, 21.

13. Solvitur acris hyems gratâ vice veris et Favoni;  
Trahuntque siccas machinæ carinas;  
Ac neque jam stabulis gaudet pecus, aut arator igni;  
Nec prata canis albicant pruinis.

No. 37, 32.

14. Cur neque militaris  
Inter æquales equitat; Gallica nec lupatis  
Temperat ora frænis?  
Cur timet flavum Tiberim tangere? cur olivum:

No. 34, 34, 36, 35.

15. Vos Tempe totidem tollite laudibus,  
Natalemque, mares, Delon Apollinis,  
Insignemque pharetrâ  
Fraternâque humerum lyrâ.

No. 40, 40, 23, 42.

16. Doctrina sed vim promovet insitam,  
Rectique cultus pectora roborant;  
Utcunque defecere mores,  
Dedecorant bene nata culpæ

No. 1, 22, 13.

17. Nobilis ut grandi cecinit Centaurus alumno,  
 " Invicte mortalis, dea  
 Nate puer Thetide,  
 Te manet Assaraci tellus, quam frigida parvi  
 Findunt Scamandri flumina,  
 Lubricus et Simois."

No. 24, 21.

- 18 At fides, et ingeni  
 Benigna vena est; pauperemque dives  
 Me petit. Nihil supra  
 Deos laccio; nec potentem amicum  
 Largiora flagito,  
 Satis beatus unicis Sabinis.

No. 17, 13, 22.

19. Ubi hæc severus te palam laudaveram,  
 Jussus abire domum,  
 Ferebar incerto pede  
 Ad non amicos, heu, mihi postes, et heu  
 Limina dura, quibus  
 Lumbos et infregi latus.

No. 18.

20. Querceta Fauni, vosque rore vinoso  
 Colles benigni, mitis Evandri sedes,  
 Si quid salubre vallibus frondet vestris,  
 Levamen ægro ferte certatim vati.  
 Sic ille, chartis redditus rursum Musis,  
 Vicina dulci prata mulcebit cantu.
21. Frigora mitescunt Zephyris; ver proterit æstas,  
 Interitura simul;  
 Pomifer autumnus fruges effuderit; et mox  
 Bruma recurret iners.
22. Labuntur altis interim ripis aquæ,  
 Queruntur in sylvis aves,  
 Fontesque lymphis obstrepuunt manantibus;  
 Somnos quod invitet leves.
- 23 Quàm variis terras animalia permeant figuris!  
 Namque alia extento sunt corpore, pulveremque verrunt  
 Continuumque trahunt vi pectoris incitata sulcum.  
 Sunt quibus alarum levitas vaga, verberetque ventos.
24. Monte decurrens velut amnis, imbres  
 Quem super notas aluere ripas,  
 Fervet, immensusque ruit profundo  
 Pindarus ore.

25. Cùm nemus flatu Zephyri tepentis  
Vernis irrubuit rosis,  
Spiret insanum nebulosus Auster,  
Jam spinis abeat decus.
26. Pallida mors æquo pulsat pede pauperum tabernas  
Regumque turres : o beate Sexti,  
Vitæ summa brevis spem nos vetat inchoare longam  
Jam te premet nox, fabulæque manes.
27. Nec Coæ referunt jam tibi purpuræ,  
Nec clari lapides tempora, quæ semel  
Notis condita fastis  
Inclisit volucris dies
28. Puræ rivus aquæ, sylvaque jugerum  
Paucorum, et segetis certa fides meæ,  
Fulgentem imperio fertilis Africæ  
Fallit, sorte beatior.
29. Virtus, recludens immeritis mori  
Cælum, negatâ tentat iter viâ ;  
Cætusque vulgares, et udam  
Spernit humum fugiente pennâ.
30. Quid genus et proavos strepitis ?  
Si primordia vestra  
Auctoremque Deum spectes,  
Nullus degener extat,  
Nî vitiis pejora fovens,  
Proprium deserat ortum.

## No. 16.

31. Utinam modò redirent nostra  
Tempora in priscos mores !  
Sed, ignibus Ætnæ sævior,  
Amor fervens habendi ardet.

## No. 6.

32. Nunc jacet lumine mentis effæto,  
Et pressus colla catenis gravibus,  
Declivemque pondere gerens vultum,  
Cogitur, heu, cernere terram stolidam.

## No. 17.

33. Anima mea, recogita mecum, recogita,  
Horrore quo perculsa, ponti videris  
Imo ex sinu profunditates erutas,  
Montesque fluctuum imminentes montibus.

## No. 17, 22, 17, 22

34. Elusus miser, non est, ut arbitraris,  
Mors atra filia Noctis,  
28

Erebove creta patre sive Erinnye,  
Vastove sub Chao nata.

No. 17, 22, 17, 22.

35. Ast illa, missa stellato cœlo, Dei  
Messes colligit ubique,  
Animasque, reconditas carneâ mole,  
In lucem et evocat auras.

No. 17, 22, 17, 22.

36. En, viator defesse, et infrâ despice  
Vitæ terminum viæque,  
Vide quò laboriosa vestigia  
Huc, ecce, omnia tendunt.

No. 30, 29, 30, 29.

37. Hybla, funde totos flores,  
Quidquid attulit annus;  
Hybla, florùm vestem sparge,  
Quantus campus Ennæ est.

No. 28, 28, 28, 14.

38. Deus, laudes in Sione manent te,  
Hic, castis sacris operata, tibi  
Gens vota tua solvet, victimisque  
Aras imbuet.

No. 28, 28, 28, 14.

39. Quique tam præsens supplicântum tibi  
Secundos exitus tribuas votis,  
Gentes petent te mundi sub utroque  
Jacentes axe.

No. 28, 28, 28, 14.

40. Tu, potens rerum pollens validisque  
Viribus, catenâ stabili firmas  
Tractus montium, jugaque inquietis  
Procellis tunsa.

No. 28, 28, 28, 14.

41. Tu maris, agitata ventis nigris,  
Componis terga; rebelles cohibes  
Motus gentium, placidâque mutas  
Tumultus pace.

No. 28, 28, 28, 14.

42. Ultimi rerum signa tua nôrunt,  
Et pavent fines, còruscis quoties  
Flammis turgidum fremuit sonoro  
Cælum murmure.



No. 28, 28, 28, 14.

43. Tu solum terræ, imbrem sitientis,  
Invisis lætus; gravidæque nubis  
De sinu, fundis genitale pigros  
In semen agros.

No. 28, 28, 28, 14.

44. Alveus, pleno semper tibi amne,  
Turgidus lætâ novat fruge arva,  
Campos floribus, virentes nemorum  
Recessus fronde.

No. 28, 28, 28, 14.

45. Tu maceras rore leni sola contumacis  
—— terræ, glebas subigisque,  
Sulcos ebrios amictu viridante  
Inumbras messis.

No. 28, 28, 28, 14.

46. Quà feres gressus, annum renovabis  
Frugum fertilem, vegetansque fœtus  
Per valles cavas saltus riguosque  
Humor impluet.

No. 28, 28, 28, 14.

47. Pauper tugurii (*apoc.*) colonus gestiet,  
Comitans capellas distentas lacte;  
Colles mugient, et sylva, amica fessis  
—— juvenis.

No. 28, 28, 28, 14.

48. Spes cupidas aratoris fovebit  
Fluctuans latis campis seges alma;  
Ut canat tibi feriatus festâ  
In umbrâ carmen.

No. 34, 34, 34, 35.

49. Quid frustra rabidi canes petitis me?  
Cur premis improbum propositum Livor?  
Sicut pastor ovem, Dominus regit me:  
Nil penitus deerit (*synær.*) mihi.

No. 34, 34, 34, 35.

50. Per mitia pabula viridis campi,  
Quæ amœnitas teneri veris pingit,  
Nunc pascor placidè, nunc latus saturnum  
Molliter explico fessus.

No. 34, 34, 34, 35.

51. Rivus puræ aquæ leniter astrepens  
Restituit robora languidis membris;

Et spiritus recreat blando fomite  
Sub face torridâ solis.

No. 34, 34, 34, 35.

52. Cùm peteret mens vaga devios saltus  
Sequens teneras illecebras errorum,  
Bonus retraxit, denuo me miserans,  
In viam justitiæ pastor.

No. 34, 34, 34, 35.

53. Nec si luctificâ manu per trepidas intentet  
———— tenebras mors vulnera mihi,  
Formidem pergere, te duce, me pedo  
Facies securum tuo.

No. 34, 34, 34, 35.

54. Tu accumulas mensas epulis ; merum  
Tu sufficis plenis pateris ; et caput exhilara  
———— unguento : conficit æmulos  
Dum spectant anxius dolor.

No. 34, 34, 34, 35.

55. Tua bonitas nunquam destituet me,  
Perpetuò favor profususque bonis,  
Et non sollicitæ domi tuæ longa  
Tempora vitæ transigam.

No. 40, 40, 23, 42.

56. Tecum alta Virtus sedet laurigeram  
Frontem decora, et Veritas filia,  
Cui vultus fulgens immortale  
Radiatur purpureo igne.

No. 17.

57. Poëtæ veteres fabulantur Protea  
Fuisse quendam, qui verteret se in omnes  
Formas, nec posset contineri ullis vinculis,  
—— dum nunc in liquentes undas fluit,  
Nunc stridet flamma, nunc ferus leo rugit,  
Arbor viret, ursus horret, anguis sibilat.

No. 41.

58. Unica gens hominum altiùs levat celsum cacumen,  
Atque levis stat recto corpore, despicitque terras.  
Hæc figura admonet, nisi terrenus malè desipis,  
Qui recto vultu petis cælum, exerisque frontem,  
In sublime animum quoque feras, ne gravata pessum  
Inferior sidat mens celsiùs levato corpore.

## No. 29.

59. Quæ faciunt vitam beatiorem,  
 Hæc sunt, Martialis jucundissime ;  
 Ager non ingratus, perennis focus,  
 Nunquam lis, rara toga, quieta mens,  
 Ingenuæ vires, corpus salubre,  
 Simplicitas prudens, amici pares ;

## No. 29.

60. Facilis convictus, sinè arte mensa,  
 Non ebria nox sed curis soluta,  
 Torus non tristis attamen pudicus,  
 Somnus, qui tenebras breves faciat,  
 Velis esse quod sis, nihilque malis,  
 Nec metuas diem summum, nec optes.

## No. 35, 34, 31, 35, 34, 31.

61. Gaudio pectora pulsat  
 Læto cor trepidum ; lingua avet tuas  
 Promere laudes ; spes bona tacitè recreat corpus  
 Tu viam vitæ reseras :  
 De vultu tuo fluvii lætitiæ  
 Manant ; tu tribuis gaudia munificâ dexterâ.

## No. 34, 34, 34, 35.

62. Qualis per silentia nigra nemorum,  
 Vallesque irriguas, et domos virides,  
 Fons placidus murmure languido serpit,  
 Peragens secretum iter ;  
 Paulisper vagus, atque agens exiguos Mæandros,  
 ——— sinuat se variis modis,  
 Dum tandem, fugam celerem præcipitans,  
 Maris gremio miscetur.
63. Talis per semitam tacitam devia  
 Diffugiat ætas, non gravis opibus,  
 Rauca jurgia fori non experta, nec palmæ  
 ——— decus sanguineum ;  
 Cùmque tenebræ instant et lux brevis occidit,  
 Et satura ludo, et laboribus fessa,  
 Membra jacentia mors lenisque sopor  
 Manu placidâ componant.

## No. 16.

64. Quæ canit altis ramis, garrula  
 Ales clauditur antro caveæ ;  
 Huic licèt pocula illita melle,  
 Dulci studio, dapes largasque,  
 Cura ludens hominum ministret,  
 Si tamen, saliens arcto tecto,  
 Viderit grâtas umbras nemorum,

Proterit sparsas escas pedibus ;  
 Sylvas tantum requirit mœsta,  
 Susurrat sylvas voce dulci.

No. 11, 36, 11, 36.

65. The same Creator gave to the sun his rays; He gave to the moon her horns; He also gave inhabitants to the earth, and stars to the heaven.

Ille do radius Phœbus ;  
 Et do cornu luna ;  
 Ille etiam terra (*enall.*) homo  
 Do, et cælum sidus.

No. 23, 35, 23, 35.

66. The sea is often resplendent in calm weather, Its waves being unruffled; The north wind often raises in it raging tempests, The waters being agitated.

Sæpe radio tranquillus serenum  
 Mare, fluctus immotus ;  
 Sæpe Aquilo tempestas (*synon.*) fervens  
 Æquor (*enall.*) versus, concito.

No. 25, 36, 25, 36, 25, 36.

67. Whoever shall wish Cautiously to erect a house that shall stand, Should take care to avoid the sea, Threatening with its waves The top of a lofty mountain, And should shun quicksands.

Quisquis perennis volo  
 Sedes cautè (*enall.*) pono,  
 Et minans fluctus,  
 Mare (*synon.*) sperno curo,  
 Altus mons cacumen,  
 Arena vito bibulus.

No. 25, 36, 25, 36, 25, 36.

68. The former of these situations the south wind Assails with all its strength; The loose quicksands Are unable to bear the pressing weight. Remember to place your house on a low And firm rock.

Ille Auster (*epithet*)  
 Vires totus urget ;  
 Hic solutus pendulus  
 Pondus recuso ferro.  
 Memento figo domus humilis  
 ——— saxum certus.

No. 25, 36, 25, 36, 25, 36.

69. Although The wind roar, Agitating the waters and covering them with ruins, You, happily screened By the strength of your unmoved rampart, Shall serenely spend your days, Smiling at the fury of the wind

Tono quamvis, ruina  
 Æquor miscens, ventus,  
 Tu, quietus conditus  
 Feliciter (*enall.*) vallus robur,  
 Ævum serenè (*enall.*) duco,  
 Irridens (*enall.*) ira (*enall.*) æther.

## No. 35.

70. Orpheus, the Thracian bard, bewailing Long since the death of Eurydice, his wife, After he had by his mournful strains made The woods move, and the flowing Rivers stand still, The stag fearlessly drew near the fierce lions, Nor did the hare fear The dog before her, that was now rendered harmless by the song.

Conjux funus (*enall.*) quondam  
 Gemens, Threicius vates  
 Postquam modus flebilis  
 Curro sylva, mobilis  
 Amnis cogo sto,  
 Jungoque latus intrepidè (*enall.*)  
 Leo sævus cerva,  
 Nec timeo lepus visus  
 Canis, jam cantus placidus.

## No. 35.

71. When a more violent Passion burned within his breast, And the strains, which had subdued all things around him, Could not soothe the sorrows of him, from whom they proceeded, Complaining of the cruel deties, He went to their infernal abodes. There, bringing tender strains From his harmonious strings, He weeps, and moves even the infernal regions, And with a sweet prayer Solicits pardon and favor of the gods of the shades.

Cùm intima flagrantior  
 Pectoris fervor ureret,  
 Nec, qui subigo cunctus,  
 Modus mulceò dominus,  
 Querens superi immitis,  
 Domus infèrnus adeo.  
 Illic, sonans chorda blandus,  
 ——— temperans carmen,  
 Defleo, et moveo (*enall.*) Tænara,  
 Et prece dulcis venia  
 Rogo umbra dominus

## No. 35.

72. Cerberus, the three-headed guardian of the entrance, stands amazed, Captivated by the unusual song. The cruel goddesses, the avengers of crimes, Who are the authors of miseries, Are now bedewed with tears in sorrow. The rapid wheel hurries not round The body of Ixion; And Tantalus, a prey to long-continued thirst,

Heeds not the waters near him. The vulture, while he is delighted  
with the strains, Tears not the liver of Tityus.

Tergeminus stupeo, novus  
Janitor, captus carmen.  
Sontes, qui malum agito,  
Dea, ultrix scelus,  
Jam mæstus madeo lacrymæ.  
Non caput Ixionius  
Rota velox præcipito;  
Et, perditus sitis longus,  
Tantalus flumen sperno.  
Dum sum modus satur, vultur  
Non traho jecur Tityi.

## No. 35.

73. At length the monarch Of the shades, commiserating his sor-  
rows, says, "We yield. Let us give to the bard as a companion  
His wife, redeemed by his song: But let this condition accompany  
the gift, That it shall not be lawful for him to look behind him, Until  
he shall have left these regions." Who shall lay a restraint on  
lovers? Alas! when near the boundaries of the realms of night,  
Orpheus looked back on his Eurydice, Lost her, and was undone.

"Vincor," tandem arbiter  
Umbra aio miserans,  
"Dono vir comes  
Conjux, carmen emptus:  
Sed donum (*enall.*) lex coerceo,  
Ne, dum relinquo (*enall.*) Tartara,  
Fas sum flecto lumen."  
Quis amans lex det?  
Heu! prope nox terminus, Orpheus  
———— suus Eurydice  
Video, perdo, et (*asym.*) occido.

## No. 28.

74. The mighty labors of Hercules render him illustrious:  
He overcame the proud Centaurs;  
He stripped from the fierce Nemean (*ellip.*) lion his skin;  
He pierced also the harpies (*volucres*) with his unerring darts.

## No. 28.

75. He took from the watchful dragon the golden (*ellip.*) apples;  
He dragged along Cerberus in a three-fold chain:  
The conquering hero (*victor*) is said to have placed their cruel  
Master as food before the fierce steeds of Diomed. (*ellip.*)

## No. 28.

- 76 The hydra was destroyed by a burning (*combusto*) poison;  
The god of (*ellip.*) the river Achelous, maimed (*turbatus*) in his  
forehead,

Hid his face, covered with shame, beneath his waters (*ripis* ;)  
He laid Anteus prostrate on the African sands.

No. 28.

77. Cacus appeased by his death (*ellip.*) the anger of Evander ;  
And the shoulders (*ellip.*) of Hercules (*ellip.*) which the mighty  
    (*altus*) globe was soon to press with its weight,  
These shoulders the boar (*setiger*) of Arcadia (*ellip.*) stained  
    with his foam ;  
His last labor supports on his shoulders the heavens.

No. 17.

78. When all thy mercies, O my God (*Jehova*),  
    My rising soul surveys,  
Transported with the view, I'm lost (*mens hæret*)  
    In wonder, love, and praise.

No. 17.

- 79 O how shall words with equal warmth  
    The gratitude declare,  
That glows within my ravished breast ?  
    But thou canst read it there.

No. 17.

80. To all my weak complaints and cries  
    Thy mercy lent an ear,  
Ere yet my feeble thoughts had learned  
    To form themselves in prayer.

No. 17.

81. Unnumbered (*quæ nullus æquat computus*) comforts to my soul  
    Thy tender care bestowed,  
Before my infant heart conceived  
    From whom those comforts flowed.

No. 17.

82. When in the slippery paths of youth  
    With heedless steps I ran,  
Thine arm, unseen, conveyed me safe,  
    And led me up to man (*ævum maturius*.)

No. 17.

83. Through hidden dangers, toils, and deaths,  
    It gently cleared my way,  
And through the pleasing snares of vice,  
    More to be feared than they

## No. 17.

84. When worn with sickness, oft hast thou  
 With health renewed my face,  
 And when in sins and sorrow sunk,  
 Revived my soul with grace.

## No. 17.

85. Thy bounteous hand with worldly bliss  
 Has made my cup run o'er (*sat superque me  
 bedrit copia,*)  
 And in a kind and faithful friend  
 Has doubled all my store.

## No. 17.

86. Ten thousand thousand precious gifts  
 My daily thanks employ,  
 Nor is the least a cheerful heart,  
 That tastes those gifts with joy.

## No. 17.

87. Through every period of my life  
 Thy goodness I'll pursue,  
 And after death, in distant worlds,  
 The glorious theme renew.

## No. 17.

88. When nature fails, and day and night  
 Divide thy works no more,  
 My ever-grateful heart, O Lord,  
 Thy mercy shall adore.

## No. 17.

89. Through all eternity, to thee  
 A joyful song I'll raise;  
 But, O, eternity's too short  
 To utter all thy praise!

## No. 25. — 10 Lines.

90. Little cricket, full of mirth,  
 Chirping on my kitchen hearth,  
 Wheresoe'er be thine abode,  
 Always harbinger of good,  
 Pay me for thy warm retreat  
 With a song more soft and sweet;  
 In return thou shalt receive  
 Such a strain as I can give



## No. 25. — 10 Lines.

91. Thus thy praise shall be expressed,  
Inoffensive, welcome guest;  
While the rat is on the scout,  
And the mouse with curious snout,  
With what vermin else infest  
Every dish, and spoil the best,  
Frisking thus before the fire,  
Thou hast all thine heart's desire.

## No. 25. — 10 Lines.

97. I' though in voice and shape they be  
Formed as if akin to thee,  
Thou surpasses, happier far,  
Happiest grasshoppers that are;  
Theirs is but a summer's song,  
Thine endures the winter long,  
Unimpaired, and shrill, and clear,  
Melody throughout the year.

## No. 25. — 10 Lines.

93. Neither night nor dawn of day  
Puts a period to thy play;  
Sing then, and extend thy span  
Far beyond the date of man:  
Wretched man, whose years are spent  
In repining discontent,  
Lives not, aged though he be,  
Half a span, compared with thee.

## No. 17.

94. The spacious firmament on high,  
With all the blue, ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim.  
The unwearied sun, from day to day,  
Does his Creator's power display,  
And publishes to every land  
The work of an almighty hand.

## No. 17.

95. Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the listening earth  
Repeats the story of her birth;  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

## No. 17.

96. What though in solemn silence all  
Move round this dark, terrestrial ball;  
What though no real voice nor sound  
Amidst their radiant orbs be found,—  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing, as they shine,  
"The hand that made us is divine



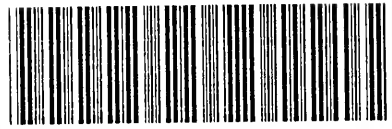








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